



Church and Queen.
DIAMOND JUBILEE
Lambeth Conference.



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3 & 5 CECIL COURT, ST MARTIN'S LANE, W.C.

1897.

N. Crowell

Wells

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Kind regards.

Sept. 20. 1898.



Church and Queen.

DIAMOND JUBILEE

Lambeth Conference.

WRITTEN AND COMPILED BY
MANDEVILLE B. PHILLIPS.



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THE CHURCH NEWSPAPER COMPANY, LD.,
3 & 5 CECIL COURT, ST. MARTIN'S LANE, W.C.
1897.

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EDWARD WHITE BENSON,

SOMETIME ARCHBISHOP OF CANTERBURY.

Preface.

A DIAMOND Jubilee of a Monarch is a rare event in the annals of history; it was unknown till now in England's records. The same year marks the thirteenth century of an unbroken line of Archbishops of Canterbury, the ninety-third of whom will in a few days be presiding over a gathering—the fourth of its kind—of upwards of two hundred Bishops of the Anglican communion from all parts of the world.

So unique a combination of events, connecting the historic continuity of the Church and the throne, deserves to be commemorated in a permanent volume, at once complete and concise.

The following record, written and compiled by Mr. Mandeville B. Phillips, who was for many years Assistant Private Secretary to the late Archbishop Benson, will, it is hoped, be welcomed not only by Churchmen at home, but by those who visit us from distant Colonial sees, and perhaps most of all by those warm-hearted and kindly friends who, in the great Western Republic, are one with us in faith and love—our brethren in Christ who belong to the Church in America.

MONTAGUE FOWLER,

Editorial Director of the Church Newspaper Co.

June, 1897.

ESTABLISHED 1858.

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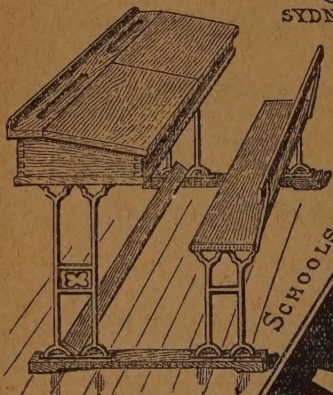
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CONTENTS.



CHAPTER	PAGE
I. CHURCH PROGRESS DURING THE REIGN OF QUEEN VICTORIA	1
II. FORMER LAMBETH CONFERENCES	17
III. LAMBETH CONFERENCE, 1897	29
IV. SHORT BIOGRAPHIES OF THE ARCHBISHOPS AND BISHOPS ATTENDING THE CONFERENCE	35
V. COLONIAL BISHOPS EXPECTED TO ATTEND THE CONFERENCE	47
VI. MISSIONARY BISHOPS EXPECTED TO ATTEND THE CON- FERENCE	57
VII. AMERICAN BISHOPS EXPECTED TO ATTEND THE CONFERENCE	61
VIII. ST. PAUL'S CATHEDRAL	71
WESTMINSTER ABBEY	85
LAMBETH PALACE	99
FULHAM PALACE	107
IX. WHAT TO SEE IN AND OUT OF LONDON	110
X. CANTERBURY AND NEIGHBOURHOOD	123
XI. CORONATION SERVICE, 1838	130
XII. THE QUEEN'S JUBILEE, 1887	139
XIII. THE DIAMOND JUBILEE, 1897	150
XIV. GENERAL INFORMATION	162
CHURCH CONGRESS, 1897	172

THE CHURCH COMMITTEE

For Church Defence and Church Instruction.

The present period of comparative immunity from political attack which the Church is enjoying affords a special opportunity to perfect that system of organization which will be a great additional source of strength to her when the attack is again renewed.

The ignorance respecting the history and true position of their own Church which still so largely prevails even among Church people, and the misconceptions which are so rife and so diligently fostered elsewhere, constitute a real danger to the great spiritual heritage of the country.

That the work of Church Instruction is as needful as it is valued may be inferred from the fact that during the present year a large number of Lectures have been applied for and delivered under the auspices of the Committee, whilst future engagements have been entered into, and Pamphlets and Leaflets have been distributed on a large scale.

There is now an unexampled opportunity for placing the truth before the country with calmness and deliberation. The Church was never better supplied with capable and authoritative teachers, and the Council, desiring to use this opportunity to the best possible advantage, earnestly invites the hearty co-operation of all thoughtful Churchmen and Churchwomen for the purpose.

It is estimated that with an increased income of £5000 a year all that the Council desires to undertake may be efficiently carried out, and it now appeals to all friends of the Church for additional Subscriptions towards that amount for the next five years at least.

With so much active work in progress, and increasingly called for, it is a matter of pressing necessity that the requisite funds should be forthcoming for its maintenance. The Council feels confident that notwithstanding the numerous special calls during the present year in connection with the Queen's Commemoration, Church people will not overlook the claims of an organization which has played a most important part in promoting the remarkable growth of affection for the Church characteristic of Her Majesty's reign.

N.B.—Donations, and new or increased Annual Subscriptions, will be most thankfully received, and may be paid to the account of the Church Committee for Church Defence and Church Instruction at Messrs. HOARE & Co., 37, Fleet Street, E.C., or at the LONDON & WESTMINSTER BANK, 62, Victoria Street, S.W.; or to the SECRETARY, at the Church House.

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Offices: CHURCH HOUSE, WESTMINSTER, S.W.
March, 1897.



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SHOWING THE STEPS LEADING TO THE SHRINE OF ARCHBISHOP
A BECKET, AND THE TOMB OF EDWARD THE BLACK PRINCE.

CHAPTER I.

Church Progress during the Reign of Queen Victoria.

THE age in which our lot is cast is one of the most noteworthy of any that the world has seen. It has witnessed advances made in every department of science and art, which seem to place far in the background all that has been done in these respects in any era that has preceded it. The railway system is, for instance, one of its chief productions. Starting from small beginnings in Lancashire only a few years before the accession of our present Queen, it has not only extended itself throughout the land, but has provided an impetus in travelling to the Continent and the Colonies. The electric telegraph and telephone have encircled the world with a lightning-chain, while in art and science the advances made have been unparalleled.

But we are thankful to say that not only in these directions is great progress to be recorded, but in a sphere far more important, namely, in the advancement of true religion in our land. To this our beloved Church of England has, under God, most materially contributed, and we shall endeavour to trace some facts which, both at home and abroad, may serve to illustrate this.

In turning our attention to the progress which the Church of England has made during the reign that is now approaching its Diamond Jubilee, we will first glance at Church progress at home.

2 CHURCH PROGRESS DURING THE QUEEN'S REIGN.

When the Queen's reign began, the Church of England was feeling the influence of the "Tracts for the Times." The first of these was published at the beginning of September, 1833. They were generally short, and were chiefly on the subject of the constitution, ordinances, and services of the Church of England. The object of the authors of the Tracts appears to have been to suggest through their means a sort of *via media* between Romanism and what was regarded as extreme Protestantism. They were contributed by Keble, Hurrell Froude, Dr. Pusey, Newman, and others. Bishop Bagot, then Bishop of Oxford, did not approve of them, but did not feel called upon to suppress them. The most noted of the Tracts was the famous "Tract 90," written by Newman. Its main purpose was to show that, "while our Prayer-book is acknowledged on all hands to be of Catholic origin, our Articles also, the offspring of an uncatholic age, are, through God's good providence, to say the least, not uncatholic, and may be subscribed by those who aim at being Catholic in heart and doctrine." Again, "The Articles need not be so closed as the received method of teaching closes them, and *ought* not to be for the sake of many persons." (We quote these sentences in order to set forth the author's standpoint in viewing the subject of his Tract.) In it he examined in detail those of the Articles which, as generally accepted and understood, are directed against the distinctive teaching of the Church of Rome; and, by an ingenious manipulation of what had seemed to most people to be plain and straightforward words, maintained that they were capable of an entirely different interpretation. The Tract aroused a fierce storm of opposition and indignation. It was opposed by the "Protest of the Four Tutors" at Oxford (of whom the late Archbishop Tait, then Mr. Tait, Tutor of Balliol College, was one), and was censured by the Hebdomadal Board of that University.

The "Tracts for the Times" were brought to a close

soon afterwards ("No. 90" was the last of them); and, owing partly to their having been condemned by several Bishops, to the great distress of Pusey and his other friends, Newman seceded to the Church of Rome in 1845. The secession of Manning (afterwards Cardinal Archbishop of Westminster), and of the two Wilberforces, took place a few years later, in consequence of the noted "Gorham Case," which decided, on appeal, that Baptismal Regeneration is not necessarily the doctrine of the Church of England, affirming that a difference of opinion had existed among the Reformers and among English Churchmen ever since upon the question.

The Tractarian movement was in its earlier days sometimes known as "Puseyism" (from the name of Dr. Pusey, who was one of its leading spirits, and the author of one of the "Tracts.") It was instrumental in arousing in the minds of a large number of Churchmen the desire for a more ornate ceremonial and symbolism in public worship than had previously been in use.

It was thought at this time by the Church of Rome that the Tractarian movement would have resulted in the possibility of winning the Church and Nation of England to obedience to the Papacy; while, on the other hand, it was felt by many that the numerous secessions to Rome, including those of men so eminent as Newman and Manning, would have had their effect on the great mass of English Churchmen, in driving them into an attitude of strong opposition to the Tractarian views, and thus have strengthened the position of the Evangelical party.

Neither of these alternatives took place—at all events, not to any considerable extent. Some Anglican Churchmen joined the Church of Rome, many of whom were persons of high social position; but since 1850 the number has been somewhat small, and has been counterbalanced by those who have, on the other hand, come over from Rome to Anglicanism.

The Tractarian controversy raged for many years, and

4 CHURCH PROGRESS DURING THE QUEEN'S REIGN.

even now its influence is felt by the Church, although it has changed its name and phase.

At this time we must also notice the Evangelical party and their position in the Church. The Evangelical Revival had commenced at the close of the eighteenth century, and was mainly connected with such men as *George Whitefield*, *Joseph Milner*, and *John* and *Charles Wesley*; and had been carried into the present century by *Isaac Milner*, *John Venn*, and *Charles Simeon*. The latter name deserves more than a passing notice. Charles Simeon exercised a remarkable influence on the Church of England in his day, the fruits of which remain to the present time, and will be perpetuated while the Church continues to exist. He was a Fellow of King's College, Cambridge, and was Vicar of Trinity Church in that University town from 1782 to 1836.

From the time of his first serious religious impressions, this good man gave himself to the work of God, and from the commencement to the close of his ministerial life he was engaged in Cambridge. Having good private means, and also the income of his fellowship, he was able, in the course of his lengthened ministry at Trinity Church, to give large sums to religious purposes. But the effort with which his name will be most lastingly connected was what is known as the "Simeon Trust."

This was a movement originated by him for the purchase of livings, and the vesting them in the hands of trustees, so as by this means to secure the appointment of Evangelical ministers *in perpetuum*. An extract from one of his letters will explain this. Writing on October 13, 1823, he says:—

"Having no family, and my brother's family being in good circumstances, and having suffered a legacy to be left me for the express purpose of doing that good which was in a measure lost to the world by my late brother's death; I have for these many years determined to devote a great part of the principal, and all the interest, to the service of our common Lord, who gave His own life for us. The object I have selected and

prosecuted for several years has been the purchase of livings (which I commit immediately to trustees in perpetuity), that in them may be preached those doctrines which have produced so happy an effect on my own soul. I have bought several, and for above this month past I have expected a demand of £9000 for fresh purchases, and I am at this moment in treaty for two more livings."

The Simeon Trust is one of the best known at the present day.

Having noticed some of the leading men of the times before the accession, we now come to those of the reign itself.

The first four decades of Victoria's reign saw quite a number of notable Divines of various Schools of Thought, of a few of whom some mention may be made in reviewing the Church history of this period. Among the *Evangelical School* we notice—

The Rev. Hugh McNeile, a singularly eloquent preacher, of very decided views. His first incumbency was that of St. Bride's, Liverpool, from which he afterwards went to St. Paul's, Prince's Park, in the same city. He was Honorary Canon of Chester, and ultimately was advanced to the Deanery of Ripon, where he died. He was for years one of the most popular and prominent speakers at the gatherings of the great Religious Societies at their annual meetings in Exeter Hall. He was spared to the fulness of years, and he left his mark, which will not soon be forgotten.

The Rev. Hugh Howell was, if less, only less known as a preacher and speaker than Dr. McNeile. Like him, he came from the North of England—from Manchester—as his renowned namesake (the other Hugh) came from Liverpool. He was gifted with a fiery eloquence which charmed the crowded audiences who delighted to hear him, both in the pulpit, and on the platform of Exeter Hall. Born at Douglas, in the Isle of Man, in the year 1799, the accession of Queen Victoria in 1837 found him in the full vigour of manhood, and settled (after some previous temporary changes) at Manchester, whence his pulpit

and platform services extended largely throughout the country.

The Rev. Francis Close, Rector of Cheltenham, was one of the most attractive preachers in the early part of the Queen's reign. He riveted the attention of his hearers, and was universally respected and beloved for many years in that place of resort. He was afterwards promoted to the Deanery of Carlisle, where he was still "the old man eloquent," and was one of the chief preachers and speakers both at Cheltenham, Carlisle, and London.

Bishop Ryle, of Liverpool, who is still spared for the Church, can, on that account, be only shortly noticed. Born in 1816, he was for the greater part of his ministry in Suffolk, and was especially known as a tract writer. He was promoted to be the first Bishop of Liverpool in 1880, where he is doing a most excellent work.

Bishop Magee (afterwards Archbishop of York) was one of the most eloquent Prelates in the English Church. He was for many years Bishop of Peterborough, and was renowned, not only as a preacher, but as a debater in the House of Lords. He died within a few months of his translation to the Archbishopric of York, in 1891.

Canon Liddon's name cannot be omitted from the list of the great preachers of the age. Formerly Vice-Principal of Cuddesdon Theological College, he was subsequently appointed Canon Residentiary of St. Paul's Cathedral. The congregations which he drew to listen to his cultured eloquence were immense, and the gap which his death caused a few years ago has never been filled up. It is doubtful if the age has produced a more remarkable preacher than Henry Parry Liddon.

Turning now to men of other Schools of Thought, we notice *Archdeacon Hare*. He was great-grandson of Francis Hare, Bishop of Chichester, and was born in 1795. After a somewhat distinguished academical course, he became Fellow of Trinity, Cambridge. In 1832 he became Vicar of Hurstmonceux, Sussex. In 1839 he was Select Preacher

at Cambridge, and in 1840 he preached, as a second course of sermons in that capacity, the "Mission of the Comforter." He became subsequently Archdeacon of Lewes, and died in 1855. The "Victory of Faith" and "Mission of the Comforter" were his best-known works.

Frederick Denison Maurice was a very well-known clergyman of the day in which he lived. He was a great friend of the Poet Laureate, Lord Tennyson, who wrote one of his poems to him. His views in theological matters were very broad, and he had considerable influence over attentive congregations. He was at one time Chaplain of Lincoln's Inn, and was Incumbent of an Episcopal chapel in the neighbourhood of Oxford Street, London.

Bishop Wilberforce, too, demands more than a passing mention. A son of the eminent William Wilberforce, he inherited, although in a different way, much of his distinguished father's ability, and perhaps excelled him in eloquence. He was for some twenty-three years Bishop of Oxford, and in his last days had been translated to Winchester. He was well known as a debater in the House of Lords for many years, and was indefatigable in the duties of his dioceses. He unfortunately met with his death through an accident when riding, in 1873. Few men had a more fascinating and attractive personality, and his influence was felt far beyond the bounds of the dioceses of Oxford and Winchester. He was in the full vigour of health and strength for work when the sad end came, and the news of his death was a blow felt throughout the Church and nation.

The Rev. Frederick Robertson, of Brighton, was one of the most popular incumbents of this fashionable seaside resort. His views on theological subjects were very broad. He was a man of cultured mind, and large and fraternal sympathy. His ministrations were for many years attended by crowded congregations. His preaching was singularly intellectual and far-reaching in its grasp, and many of the

8 CHURCH PROGRESS DURING THE QUEEN'S REIGN.

most noted visitors to Brighton delighted in hearing him on their visits to this popular town.

Dean Stanley, of Westminster, was one of the most prominent Churchmen of his days. He was a learned and cultured man, and of views which were almost extreme in their extent of sympathy, including as they did in their embrace many who were not only unconnected with the Church of England, but some who scarcely could be said to belong to any Church at all. Formerly a Canon of Canterbury, his name will be always associated with both Cathedrals; of the Cathedral of Canterbury he wrote the memoirs, and of the Abbey of Westminster he was one of the most eminent Deans.

But one of the most illustrious men of the era was *Archbishop Tait*. A Scotchman by birth, after an education at Glasgow University, he proceeded to Oxford, having obtained a scholarship which connected him with Balliol College, Oxford, of which he was afterwards a Fellow. From Oxford he passed to Rugby, where he was headmaster in succession to Dr. Arnold, and afterwards was made Dean of Carlisle, where, as in all his appointments, he did a good work. Thence, in 1856, he was promoted to the See of London, and then, about eleven years later, he was translated to the Archbishopric of Canterbury. He died in 1882. He was a man of earnest piety and great intellectual power, and was one of our most distinguished Archbishops.

We cannot close these slight sketches of some of our greatest divines, without associating with them one of the most eminent religious laymen that this age has seen. We refer to the *Earl of Shaftesbury*. The name of this man will always be held in the highest honour among all classes of society who are in any way interested in religious work. He lent the weight of his high influence to the support of every good society, almost, that could be named. At the Exeter Hall meetings he was a constant chairman, and was President of the Bible and Jews'

Societies. He was the founder of that most beneficent institution, the *Ragged School Union*, which will ever be associated with his name. In triple association with the two last mentioned, we must refer to the *Rev. C. H. Spurgeon*. Commencing his career as a country school-master in Essex, he came to London as the pastor of the then deserted chapel of New Park Street, Southwark. Filling this chapel in about six weeks to overflowing, he next preached at the Surrey Music Hall and Exeter Hall, and at a monster service at the Crystal Palace, while his Metropolitan Tabernacle was in building. Here for about thirty years, to the time of his death in 1892, he filled the largest place of worship, probably, in the world, holding some six thousand people. His death at Mentone in 1892 was felt as a loss, not only to the religious body to which he belonged, but to a large number of Churchmen.

Turning now from the notable men of the period, we remark that the number of *Religious and Philanthropical Societies* which the Victorian Era has seen set on foot is so great that we can only glance at a few of the chief of them.

Prominent among them is the *Hospital Sunday* movement. This was originated by the late Rev. John Cale Miller, D.D., Vicar of St. Martin's, Birmingham, and subsequently Vicar of Greenwich and Canon of Rochester. Its success has been surprising and almost phenomenal. It seems to have enlisted the sympathy and the interest of the whole Church, and the various denominations also, in a most uncommon degree. As much as £1500, and even more, has been collected in a single church on one Sunday for the Hospital Fund, and the good that has resulted from this movement to our hospitals and dispensaries can hardly be estimated. Allied to it of late years has been the system of *Hospital Saturday* street collections; while we must mention, in immediate connection with this present Jubilee Year, the effort originated by the Prince of Wales, which has resulted in a gigantic "shilling" collection,

10 CHURCH PROGRESS DURING THE QUEEN'S REIGN.

which is still growing, and is intended to be the precursor of an annual effort for our hospitals and dispensaries.

Attempting for the whole in some measure what the Hospital Sunday movement does for the sick, we may here refer to the Church Army. This organization is an institution which seeks to benefit the lowest classes of the population by means of services, and by providing the deserving poor with such relief as they may need, and by procuring posts of employment and labour for those who would otherwise be destitute. Its secretary is the Rev. W. Carlile, and the offices of the Society (where any help, in kind or money, is most thankfully received) are at No. 130, Edgware Road, London, W. Much good has been done, and is being done, by its means. *Church Congresses* have also been of late years a marked feature of the Church's life in this reign. Their object is to draw together men of the various Schools of Thought within the pale of the Church of England, for conference on religious and philanthropical subjects. They have now been established for several years, and are held annually in some of the largest cities and towns in England. Their chairman is the Bishop of the Diocese in which these towns are situated, who delivers a presidential address. These gatherings are very popular, and have by this time been held in several of the chief centres of population in England. They are usually addressed by Bishops and the leading clergy and religiously disposed laity from various parts. The *Bishoprics* founded during the Victorian era merit special notice, as they specially show the growth of the *Church at Home*.

They are those of *Manchester*, which was founded in 1847; *Liverpool* (in 1880)—of this See the Rev. J. C. Ryle was appointed first Bishop; *Newcastle* (in 1882); *Southwell* (in 1884); and *Wakefield* (in 1888). To this latter, Bishop Walsham How, who had been well known as Bishop of Bedford (Suffragan Bishop of London), was appointed as its first Bishop. We must also add to these the Bishopric

of *Truro*, which was founded under the "Additional Bishops Bill," an Act passed in 1876. This See is more particularly interesting from its having the first Cathedral built since the Reformation. Bishop Benson, who was appointed as its first Bishop, 1877, was subsequently translated to the Archbishopric of Canterbury, in 1883. He was largely instrumental in the erection of the Cathedral, which is now nearly completed. He died last year (1896). Other Sees are also talked of. The founding of the See of Bristol (hitherto joined with Gloucester) is now nearly completed, and possibly before long *Sheffield* may be severed from York, and constituted a new See.

The *Church House* claims a special notice in any account of Church work of modern times. Architects and engineers, the medical and legal professions, and other bodies, all had their habitations; but for the Church of England there existed no central office. A proposal was at one time made to provide such an institution, but the matter fell through; and it was not until about ten years ago that it took practical shape. It was erected as the Church's memorial of the Queen's Jubilee. The opening of the great hall took place on February 11, 1896, when the Duke of York, accompanied by the Duchess, declared the building open, in the presence of a vast concourse of leading Church people. The usefulness of the Church House to Churchmen, both at home and abroad, has already been felt in a remarkable degree, and its future possibilities and developments can hardly be estimated; but it is certain that it will prove of the greatest benefit, not only with regard to its present purposes, but in connection with the great growth of all religious and philanthropic movements connected with the Church of the country. The sessions of the fourth Lambeth Conference will be held within its walls.

The growth of churches in the metropolis during the Victorian era has been remarkable. There were, in 1837, in the diocese of London, but 260 places of worship, of

12 CHURCH PROGRESS DURING THE QUEEN'S REIGN.

which only 170 were parish churches, the rest being chapels and mission-rooms. In 1887 (we quote from *The Church and Her Story*, by Mr. G. H. F. Nye) the number had increased to 720: nearly all having legally assigned parishes, and supplying accommodation for upwards of 570,000. Within the last sixty years over 500 new churches have been erected in London alone.

The provinces show a large increase. At Birmingham, Leeds, Manchester, Bolton, Sheffield, Bristol, Leicester, and Halifax the progress has been almost phenomenal, while the less important towns have not in any way been behindhand.

One of the most remarkable movements which had its inauguration in Her Majesty's reign, although not attached to, nor identified with, the Church of England, cannot be omitted in any account which deals with the religious work of modern days. We allude to the Salvation Army. We rejoice at any aims, denominational or otherwise, which seek to extend the Kingdom of our Lord; and while Churchmen strongly object to the particular methods of the Army in many directions, there is no doubt that through its instrumentality thousands have been drawn from a life of sin and selfishness to a purer and holier state, though in a large number of cases the effect has been transitory. As an organization the Salvation Army stands out as a remarkable development of the age.

Turning our attention to the *Foreign Work of the Church of England* during the Victorian reign, we are struck with the large number of Sees that have been founded since the commencement of the "Record Reign." When the Queen ascended the throne in 1837, there were in *India* only three Bishops, those of *Calcutta*, of *Madras* (which last had only been established some two or three years, separated from *Calcutta*), and of *Bombay*, which had been similarly severed in 1833. Since then, four Sees have been established in *India*—those of *Lahore*, *Travancore* and *Cochin*, *Lucknow*, and *Tinnerelly*. In *New*

Zealand there was no Bishop at the time of the Queen's accession (Bishop Selwyn having been appointed first Bishop of New Zealand in 1841).

In *Burmah*, the See of *Rangoon* has been founded, and in *Ceylon* that of *Colombo*, the former in 1877, the latter in 1845. In *Australia*, the only Bishopric founded was that of *Sydney* (formerly styled that of *Australia*), in 1836. The Sees of *Newcastle*, *Goulburn*, *Grafton* and *Armidale*, *Bathurst*, and *Riverina* have since come into existence. To these we may add (though not forming strictly a part of any *Province*) those of *Tasmania*, *Adelaide*, *Melbourne*, *Perth*, *Brisbane*, *Ballarat*, *North Queensland*, and *Rockhampton*.

Referring once again to New Zealand, we may notice the striking fact that *all its Sees* are the products of the Victorian reign. They are those of *Auckland* (founded in 1841); *Christchurch* (1856); *Nelson* (1858); *Waiapu* (1858); *Wellington* (1858); *Melanesia* (1861); and *Dunedin* (1866).

In *Europe*, the See of *Gibraltar* was founded in 1842, and that of *Jerusalem* in 1887.

In *Africa*, the foundation of new Sees is no less apparent. Here, again, the whole of the Bishoprics have been founded since the commencement of the present reign. They are those of *Cape Town* (founded in 1847); *Grahamstown* (1853); *Natal* (1853); *St. Helena* (1859); *Bloemfontein* (1863); *Zululand* (1870); *St. John's, Kaffraria* (1873); *Pretoria* (1878); *Mashonaland* (1891); and *Lebombo* (1892).

In the *West Indies* and *South America*, there have been founded during the Queen's reign the Sees of *Antigua* (1842); *Guiana* (1842); *Nassau* (1861); *Trinidad* (1872); *Honduras* (1883); and *Falkland Isles*, *South America* (1869).

In *North America* (*Province of Canada*), we notice the See of *Toronto* (founded in 1839); *Newfoundland* (1839); *Fredericton* (1845); *Montreal* (1850); *Huron* (1857); *Ontario* (*Metropolitan See*, 1862); *Algoma* (1873); and *Niagara* (1875).

14 CHURCH PROGRESS DURING THE QUEEN'S REIGN.

In the Province of *Rupertslaud*, we remark that the whole number of Sees have been founded in the present reign, being those of *Rupertslaud* (Metropolitan See, founded in 1849); *Moosonee* (1872); *Mackenzie River* (1874); *Saskatchewan* (1874); *Athabasca* (1884); *Qu'Appelle* (1884); *Calgary* (1887); and *Sellkirk* (1891).

The See of *Columbia* was founded in 1859, that of *Caledonia* in 1879, and that of *New Westminster* in 1879.

The Missionary Dioceses in Africa are those of *Sierra Leone* (founded in 1852); *Mauritius* (1854); *Zanzibar*, formerly *Central Africa* (1861); *Western Equatorial Africa*, formerly *Niger* (1864),—it is an interesting fact that the English Bishop is assisted by two native bishops; *Madagascar* (1874); *Eastern Equatorial Africa* (1884); and *Likoma* (1892).

In Asia, the Missionary Dioceses are those of *Victoria* (Hong Kong), *Singapore* (Labuan and Sarawak); *Mid-China*; *North China*; *West China*, *Japan* (New South Tokyo); *Corea*; *North Japan*; *South Japan* (Kiushiu), and *Osaka*. These Sees have all been founded between 1849 and 1896, when the last was created.

Summarizing the above, we see that (1) in 1841 (fifty-six years ago), the number of Colonial Dioceses, previously two, had risen to ten. (2) At present we have ninety-one Colonial and Missionary Bishops working in various parts of the globe. A marvellous proof this of the increased vitality of the Anglican communion during the reign of Her Most Gracious Majesty Queen Victoria.

Coming from the *Missionary Dioceses*, we naturally think of what we have not as yet noticed, viz. *The Great Societies*, founded, indeed, long before the present reign, but which have since attained surprising degrees of development and success; of these, only a few of the principal can be mentioned in this short sketch. :

Such are the *Society for Promoting Christian Knowledge*. Founded in 1698, this parent of all the great Church Societies has vastly influenced the progress of the Church.

From it sprang, in 1704, the Society for the Propagation of the Gospel, and, in 1811, the National Society, for promoting the religious education of the poor. The S.P.C.K. assists home and foreign mission work, emigration, and circulates religious literature.

The *Society for the Propagation of the Gospel in Foreign Parts*. This is the oldest missionary society in connection with the Church of England. It was founded nearly two centuries ago, and is doing an admirable work.

The *Church Missionary Society* was founded just before the close of the past century, in 1799. It was then called the Society for Missions to *Africa and the East*, but it has long since outstripped these narrow boundaries. Now from every part of the known world, from east to west, from north to south, the Exeter Hall reports tell of the spread of the Gospel, and the hastening of the Redeemer's kingdom.

The *Additional Curates Society*, for promoting the Home Missions of the Church; the *Church of England Sunday School Institute*; the *Church Building Society*; and many other valuable agencies have originated or developed.

In drawing our remarks to a close we may refer to some particulars with regard to *Church Work in the Army and Navy*.

In the army there are at present the chaplain-general and sixty chaplains in connection with the Church of England, working in the various military towns. In Aldershot alone there are generally over 17,114 troops.

The *Naval and Military Bible Society* does an excellent work in Bible distribution among both branches of the service.

In the navy there are ninety-eight chaplains (in our sea-going ships and dockyards). In connection with the *Missions to Seamen* there are sixty-five mission vessels and boats in constant use. There is also the *North Sea Church Mission*, which does an admirable work, while mention should also be made of the *St. Andrew's Waterside Mission*, the *Thames Church Mission*, and the *Mersey Missions to Seamen*.

As we conclude this comparatively short sketch of Church progress during the Victorian era, we cannot do so without a feeling of devout thankfulness that our lot has been cast in these days of religious progress. And we cannot, as loyal and patriotic people of England, and members of England's Church, fail to remember, with thankfulness to God, that this has been largely due to the peaceable reign of Queen Victoria.



CHAPTER II.

Former Lambeth Conferences.

The Conference of 1867.

“To meet together for brotherly counsel and encouragement.” These were the kindly words spoken in the Upper House of Convocation of Canterbury, in 1866, by the good Archbishop Longley, in reference to the proposal to hold the first Lambeth Conference. It was only for a gathering on this basis, and on these lines, that the project commended itself to the Archbishop. Assured in his own mind that “nothing would pass but that which tended to brotherly love and union,” a week after this meeting of Convocation his Grace issued the following invitation to all the Bishops of the Anglican Communion:—

“Lambeth Palace, Feb. 22, 1867.

“RIGHT REVEREND AND DEAR BROTHER,

“I request your presence at a meeting of the Bishops in visible Communion with the United Church of England and Ireland, purposed (God willing) to be holden at Lambeth, under my presidency, on the 24th of September next and the three following days.

“The circumstances under which I have resolved to issue the present invitation are these:—The Metropolitan and Bishops of Canada, last year, addressed to the two Houses of Convocation of Canterbury the expression of their desire that I should be moved to invite the Bishops of our Indian and Colonial Episcopate to meet myself and the Home Bishops for brotherly communion and conference.

“The consequence of that appeal has been that both Houses of the Convocation of my Province have addressed to me their dutiful request that I would invite the attendance, not only of

our Home and Colonial Bishops, but of all who are avowedly in communion with our Church. The same request was unanimously preferred to me at a numerous gathering of English, Irish, and Colonial Archbishops and Bishops recently assembled at Lambeth, at which—I rejoice to record it—we had the counsel and concurrence of an eminent Bishop of the Church in the United States of America—the Bishop of Illinois.

“Moved by these requests, and by the expressed concurrence therein of other members, both of the Home and Colonial Episcopate, who could not be present at our meeting, I have now resolved—not, I humbly trust, without the guidance of God the Holy Ghost—to grant this grave request, and call together the meeting thus earnestly desired. I greatly hope that you may be able to attend it, and to aid us with your presence and brotherly counsel thereat.

“I propose that at our assembling we should first solemnly seek the blessing of Almighty God on our gathering, by uniting together in the highest act of the Church’s worship. After this, brotherly consultations will follow. In these we may consider together many practical questions, the settlement of which would tend to the advancement of the Kingdom of our Lord and Master, Jesus Christ, and to the maintenance of greater union in our missionary work, and to increased inter-communion among ourselves.

“Such a meeting would not be competent to make declarations or lay down definitions on points of doctrine; but united worship and common counsels would greatly tend to maintain practically the unity of the faith, whilst they would bind us in straiter bonds of peace and brotherly charity.

“I shall gladly receive from you a list of any subjects you may wish to suggest to me for consideration and discussion. Should you be unable to attend, and desire to commission any brother Bishop to speak for you, I shall welcome him as your representative in our united deliberations.

“But I must once more express my earnest hope that on this solemn occasion I may have the great advantage of your personal presence.

“And now I commend this proposed meeting to your fervent prayers; and humbly beseeching the blessing of Almighty God on yourself and your diocese, I subscribe myself,

“Your faithful brother in the Lord,
C. T. CANTUAR.”

Seventy-six Bishops accepted this invitation, and the Conference met on September 24, 1867. Prayers and Holy Communion were followed by an earnest sermon by Bishop Whitehouse, of Illinois, who took as his text

Col. i. 24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church."

The Conference was composed as follows:—

Archbishop of Canterbury.	Bishop of Niagara.
„ Armagh.	Bishop Tozer.
„ Dublin.	„ Kelly.
Bishop of London.	„ S. Angl. Hierosol.
„ Winchester.	Presiding Bishop, U.S.A.
„ St. David's.	Bishop of Gloucester and
„ Lichfield.	Bristol.
„ Oxford.	Bishop of Ely.
„ St. Asaph.	„ Chester.
„ Llandaff.	„ Rochester.
„ Lincoln.	„ Sodor and Man.
„ Salisbury.	„ Meath.
„ Norwich.	„ Kilmore.
„ Bangor.	„ Limerick.
„ Worcester.	„ Moray.
„ St. Andrew's.	„ Argyll.
„ Aberdeen.	„ Massachusetts.
„ Glasgow.	„ Cape Palmas.
„ Edinburgh.	„ Illinois.
Metropolitan of Canada.	„ N. Carolina.
„ New Zealand.	„ Iowa.
„ South Africa.	„ New York.
Bishop of Jamaica.	„ Rhode Island.
„ Barbados.	„ Texas.
„ Bombay.	„ New Jersey.
„ Nova Scotia.	„ Ohio.
„ Labuan.	„ Arkansas.
„ Grahamstown.	„ Indiana.
„ Christchurch.	„ Alabama.
„ Perth.	„ Tennessee.
„ Huron.	„ Pittsburg.
„ Antigua.	„ Louisiana.
„ Sierra Leone.	Bishop Williams (China).
„ Honolulu.	„ Chapman.
„ Ontario.	„ Smith (late China).
„ Quebec.	„ Anderson (late Ruperts-
„ Gibraltar.	land.
„ Dunedin.	Bishop of New Zealand.
„ Orange River, Free	
State.	

The subjects of the discussion throughout the Conference were—

1. Intercommunication between the Churches of the Anglican Communion.
2. Colonial Churches.
3. Co-operation in Missionary action.

The Conference closed on Thursday, September 26, 1867, with this concluding resolution:—

“That we desire to render our hearty thanks to Almighty God for the blessings vouchsafed to us in and by this Conference, and we desire to express our hope that this our meeting may hereafter be followed by other meetings, to be conducted in the spirit of the same brotherly love.”

Two days later Bishop Fulford, of Montreal, preached a sermon in Lambeth Parish Church, selecting as his text Psalm iv. 6: “There will be many who say, Who will show us any good?” The reports of the Committees and the various resolutions followed, and thus there came to an end the first Lambeth Conference, in which “brotherly counsel,” on which the Archbishop had laid such stress, had filled all hearts, and the “encouragement” had come to those hearts for present strength, and for the reunions of later years.

The Second Conference (1878).

In response to an urgent request for another Conference, the Archbishop of Canterbury (Tait) issued in July, 1877, the following invitation from Lambeth Palace:—

“RIGHT REVEREND AND DEAR BROTHER,

“It is proposed to hold a Conference of Bishops of the Anglican Communion at this place, beginning on Tuesday, the second day of July, 1878.

“The Conference, it is proposed, shall extend over four weeks; the first week of four Sessions to be devoted to discussions in Conference of the subjects submitted for deliberation; the second and third weeks to the consideration of those subjects in Committees; and the fourth week to final discussions in Conference, and to the close of the meeting.

"The subjects selected for discussion are the following :—

"1. The best mode of maintaining union among the various Churches of the Anglican Communion.

"2. Voluntary Boards of Arbitration for Churches to which such an arrangement may be applicable.

"3. The relations to each other of Missionary Bishops and of Missionaries in various branches of the Anglican Communion acting in the same country.

"4. The position of Anglican Chaplains and Chaplaincies on the Continent of Europe and elsewhere.

"5. Modern forms of Infidelity, and the best means of dealing with them.

"6. The condition, progress, and needs of the various Churches of the Anglican Communion.

"I shall feel greatly obliged if, at your early convenience, you will inform me whether we may have the pleasure of expecting your presence at the Conference.

"I am, Right Reverend and dear Brother,

"Yours faithfully in Christ,

"A. C. CANTUAR."

Out of 108 Bishops who accepted this invitation, 100 were able to attend, and on Saturday, June 29, the Conference opened at Canterbury, the Archbishop giving the following address in the Cathedral :—

"My brothers, representatives of the Church throughout the world, engaged in spreading the Gospel of Jesus Christ wherever the sun shines, I esteem it a very high privilege to welcome you here to-day to the cradle of Anglo-Saxon Christianity. . . . I am addressing you from St. Augustine's chair. The thought carries us back to the time when that first missionary to our Anglo-Saxon forefathers, amid much discouragement, landed on these barbarous shores. More than twelve centuries and a half have rolled on since then. The seed he sowed has borne an abundant harvest, and this great British nation, and our sister beyond the ocean, have cause to render thanks to God for the work begun by him here. And how full of encouragement to you is St. Augustine's work. What difficulties greater than those that confronted him can stand in your path? And you have blessings that he had not. You stand nearer the pure primitive Christianity of the Apostles. You have a motive power to touch the heart denied to him. . . . The varied history of the Church has recorded many failures and many successes, and we learn from the past neither to be elated by the one nor discouraged by the other.

The monuments which surround us speak of a chequered history. They tell of dark times and of great times. But they all testify to the superintending power of God, who works all things according to the pleasure of His will, after His own plan, for the building up of His one Kingdom in His own way.

"It is my privilege to welcome you to Christ Church, Canterbury. . . . Gregory sent St. Augustine here that he might mark England with the name of Christ—'that Name which is above every name.' God grant that that Name may be ever more and more acknowledged among us; that its glories may shine more and more brightly here, and in your distant dioceses, triumphing over all obstacles, and reconciling all petty divisions, uniting all hearts in the truth of our Lord and Saviour Jesus Christ. My brethren from across the Atlantic—you especially from the great Republic—to you a particular welcome is due from me. Partly for our Church's sake, partly for my sake, partly also for something you discerned in himself, you welcomed one very dear to me last autumn. The bond that unites us is not the less sacred because so many hopes of earthly joy have withered and disappeared. God unite us all more closely in His own great family."

Great and noble and stirring words these, breathing forth the Christian devotion of the Archbishop with the tender love of the bereaved father. For but a few weeks had flown since the Rev. Crauford Tait, an only cherished son, recently returned from America, had been called to his rest. "*Partly also for something you discerned in himself.*" It is a piece of the *In Memoriam* in prose.

"Far off thou art, but ever nigh;
I have thee still, and I rejoice;
I prosper, circled with thy voice;
I shall not lose thee tho' I die."

How few could have faced the ordeal of that Conference, with such a great sorrow overhanging them, in the same grand spirit of bravery and submission!

The Bishops assembled at Lambeth on Thursday, July 2. The Sermon in the Chapel was preached by the Archbishop of York, from Galatians ii. 2, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."

Committees were appointed as before to consider the subjects which had been discussed, and their reports were submitted upon all, with the exception of No. 5—"Modern forms of Infidelity and the best means of dealing with them." The Committee announced that "They had not found it possible to prepare, in the time allotted for their deliberations, a detailed Report upon so vast a question." The official letter, signed by the Archbishop on behalf of the Conference, concluded with these words—

"These are the reports of the Conference and the practical conclusions at which we have arrived. Some of these conclusions have reference to the special circumstances of different branches of the one Church of Christ, according to the peculiarities of their various Missionary work for the heathen, or their labours among their own people; some embody principles which apply to all branches of the Church Universal. They are all limited in their scope to those subjects which have been distinctly brought before the assembled Bishops. We invite to them the attention of the various Synods and other governing powers of the several Churches, and of all the faithful in Christ Jesus throughout the world.

"We do not claim to be lords over God's heritage, but we commend the results of this our Conference to the reason and conscience of our brethren as enlightened by the Holy Spirit of God, praying that all throughout the world who call upon the Lord Jesus Christ may be of one mind, may be united in one fellowship, may hold fast the faith once delivered to the Saints, and worship one Lord in the spirit of purity and love."

On Saturday, July 27, there followed a service in St. Paul's Cathedral, between eighty and ninety Bishops being present. Bishop Stevens, of Pennsylvania, was the preacher. His text was, "I, if I be lifted up from the earth, will draw all men unto Me." The Archbishop dismissed them with the following impressive words:—

"I feel confident that the effect of our gathering will be that the Church at home and abroad will be strengthened by the mutual counsel which we have taken together. May the blessing of Almighty God, the Father, the Son, and the Holy Ghost, attend each one of us in our several spheres when we depart from this place. On behalf of the Bishops of England I offer to those of our brethren who have come hither from foreign lands our heartfelt thanks, and bid them in the name of God, Farewell!"

The Third Conference (1888).

As the decades pass, so pass away the familiar faces, and cease to beat the kindly hearts that had so much in union. No Archbishop has twice presided at the sittings of the Lambeth Conference. Archbishop Tait died in 1882. In July, 1886, Archbishop Benson issued the following formal letter to the Bishops:—

“RIGHT REVEREND AND DEAR BROTHER,

“There appears to be a general desire that a Conference of the Bishops of the Anglican Communion should again be held at Lambeth, within the next few years.

“I have accordingly decided (following the precedents of 1867 and 1878) to issue, next year, an invitation to such a Conference, which would assemble, according to our present plan, in the summer of 1888.

“It will be of material assistance to myself and to those who are good enough to co-operate with me in making the necessary arrangements, if you can, at your early convenience, inform me whether it seems to you probable that you will be able to take part in our deliberations, and whether there are any subjects of general importance which appear to you specially appropriate for discussion in the Conference.

“I am in hopes that the suggestions which may reach me in answer to this circular letter will enable me to issue, next spring, the formal invitations to the Conference, together with an intimation as to the definite subjects which will, in the following year, come before us for discussion.

“I have made these preliminary arrangements in conjunction with the Archbishop of York and the English Bishops, and I am glad to be able to inform you that the Bishop of Gloucester and Bristol, whose efficient aid as Hon. Episcopal Secretary, both in 1867 and 1878, will be gratefully remembered, has again kindly consented to act in that capacity. We have associated with him, as Hon. Assistant Secretary, the Dean of Windsor, who, as resident chaplain to Archbishop Tait, was responsible for many of the arrangements of the Conference of 1878.

“It is not necessary that I should assure you of our earnest desire that you will unite with us in humble prayer to Almighty God that His Guidance and Blessing may be vouchsafed in rich measure, both to our ultimate deliberations and to the arrangements necessary to secure their efficiency.

“I remain, your faithful Brother and Servant in Christ,

“EDW. CANTUAR.”

The above letter was sent to 200 Bishops (increased to 209 before the Conference met), and in November, 1887, there followed this letter from Lambeth Palace:—

“RIGHT REVEREND AND DEAR BROTHER,

“I am now able to send you definite information with regard to the Conference of Bishops of the Anglican Communion, to be held in Lambeth, if God permit, in the summer of next year.

“In accordance with the precedent of 1878, it has been arranged that the Conference shall assemble on Tuesday, July 3, 1888. After four days’ session there will be an adjournment, in order that the various Committees appointed by the Conference may have opportunity of deliberation. The Conference will re-assemble on Monday, July 23, or Tuesday, July 24, and will conclude its Session on Friday, July 27.

“Information as to the Services to be held in connection with the Conference, and other particulars, will be made public as the time draws near.

“I have received valuable suggestions from my Episcopal brethren in all parts of the world as to the subjects upon which it is thought desirable that we should deliberate. These suggestions have been carefully weighed by myself and the Bishops who have been good enough to co-operate with me in making the preliminary arrangements, and the following are the subjects definitely selected for discussion:—

“I.—The Church’s practical work in relation to (a) Intemperance, (b) Purity, (c) Care of Emigrants, (d) Socialism.

“II.—Definite teaching of the Faith to various classes, and the means thereto.

“III.—The Anglican Communion in relation to the Eastern Churches, to the Scandinavian and other Reformed Churches, to the Old Catholics and others.

“IV.—Polygamy of heathen converts; divorce.

“V.—Authoritative standards of doctrine and worship.

“VI.—Mutual relations of Dioceses and branches of the Anglican Communion.

“May I venture again to invite your earnest prayer that the Divine Head of the Church may be pleased to prosper with His blessing this our endeavour to promote His glory, and the advancement of His Kingdom upon earth.

“I remain, your faithful Brother and Servant in Christ,

“EDW. CANTUAR.”

One hundred and forty-five Bishops attended the Lambeth Conference of 1888. On Saturday, June 30, they assembled, as before, at Canterbury. The address

which the Archbishop of Canterbury then delivered in the Cathedral will never be forgotten by those whose privilege it was to hear it. In eloquent and heart-stirring words he bade his brethren—

“Welcome in the name of the Lord. . . . Welcome from all continents, and seas, and shores where the English tongue is spoken. Welcome, bearers of the great commission to be His witnesses unto the end of the earth. Welcome, disciples of the great determination to ‘refuse fables,’ and seek the inspiration of the Church at the fountain-head of inspired reason. Welcome to the chair which, when filled least worthily, most takes up its own parable, and speaks of unbroken lines of government, and law, and faith, and forgets not the yet earlier Christianity of the land whose own lines soon flowed into and blended with the Roman, and the Gallic, and the Saxon strains. Round this chair have clustered the glorious memorials you see through ages, none more dear than his who spoke from it last with a pathos and courage quite his own. His simple words to you, our brethren of the great Republic, ‘the particular welcome from himself,’ which his great sorrow and your love privileged him to give you, still shed a tender human light upon the solemn matters we are to treat of, and the heavenly enterprises to which we and our successors are pledged.”

The full programme of the arrangements of the Conference was as follows :—

Saturday, June 30		Service in Canterbury Cathedral.
Monday, July 2	...	Service in Westminster Abbey, with Sermon by the Archbishop of Canterbury.
Tuesday, July 3	...	Holy Communion in Lambeth Palace Chapel, with Sermon by the Bishop of Minnesota, followed by the Sessions of the Conference.
Monday, July 9, to Saturday, July 21		Meetings of the various Com- mittees appointed during the first week's Sessions.
Monday, July 23, to Friday, July 27		Sessions of Conference to receive and consider the Reports of the Committees.

Saturday, July 28 ... Concluding Service in St. Paul's Cathedral, with Sermon by the Archbishop of York.

We must not omit to mention the Encyclical Letter embodying the results of the deliberations of the Conference, signed by the Archbishop, on behalf of the whole body—nor the Address to the Queen, signed by the Bishops present. We give the letter with Her Majesty's reply.

“MAY IT PLEASE YOUR MAJESTY,

“We, Archbishops and Bishops gathered together at Lambeth from every part of Your Majesty's Dominions, from the United States of America, and from Mission-fields in all quarters of the world, desire respectfully to convey to Your Majesty an assurance of the earnest prayer which we offer to Almighty God, through our Lord and Saviour Jesus Christ, that health, peace, and prosperity may rest upon Your Majesty, and upon every Member of Your Royal House.

“Met, as we are, in the providence of God, to consider how we may best promote among men an increase of the Christian Faith, of brotherly kindness, of honesty and pureness of life, and of reverence for all that is good, we would express to Your Majesty our grateful sense of the debt which we owe to the beneficent influence of Your Majesty's Court and House during the fifty years of a great and glorious reign.

“In thanking God for the rapid and continuous extension of the Anglican Church in Your Majesty's Kingdom and Empire, and in the vast continent of America, we cannot forget the constant evidence which has been given of Your Majesty's earnest sympathy with all efforts to promote whatsoever things are true and pure and of good report or tend to advance among the nations of the earth the Kingdom of our Lord and Saviour Jesus Christ.

“We are well assured that Your Majesty unites with us in thanksgivings to Almighty God for the progress already vouchsafed to His Church on earth, and in continued prayer for the Divine blessing.”

THE QUEEN'S ANSWER.

“I have received with much gratification the Address of the recent meeting, held at Lambeth, of Archbishops and Bishops, of the Church of England, and of Churches in communion therewith in various parts of my Dominions, in the United States of America, and in other foreign countries, on the subject of the continuous extension of such Churches throughout the course of my reign.

"I thank you, heartily for your expressions of goodwill towards my throne and person.

"You may be assured that it will ever be my anxious desire to promote all measures which may tend to maintain and extend the spirit of true religion, and I earnestly pray that Almighty God may bless your labours for an increase of Christian faith, and of the virtues which it inspires, in all quarters of the world.

"VICTORIA, R.I."





THE LORD ARCHBISHOP OF CANTERBURY

CHAPTER III.

Lambeth Conference, 1897.

THE following are the official arrangements as to the order of proceedings at the approaching Lambeth Conference, subject to any modification which may be found necessary:—

Preliminary Arrangements.

Wednesday, June 30	...	Bishops' Devotional Day.
Thursday, July 1		Service in Westminster Abbey.
Friday, July 2		Visit to the landing-place of St. Augustine in the Isle of Thanet.
Saturday, July 3		Canterbury Cathedral and St. Augustine's College.

Proceedings of the Conference.

[N.B.—The Sessions of the Conference will be held in the Great Hall of the Church House. The Speakers invited have not yet in all cases signified their willingness to speak.]

MONDAY, JULY 5.

9 a.m. Celebration of the Holy Communion in Westminster Abbey.

11 a.m. to 1.30 p.m. First Session of the Conference.
The President's Address.

Discussion of subject: "The Organization of the Anglican Communion."

- (a) A central consultative body.
- (b) A tribunal of reference.
- (c) The relation of Primates and Metropolitans in the Colonies and elsewhere to the See of Canterbury.
- (d) The position and functions of the Lambeth Conference.

2.30 p.m. to 5 p.m. Discussion of the same subject continued.

Invited Speakers:

Bishop of Brechin (c).	Bishop of Manchester (d).
„ Cape Town (b).	„ Pennsylvania (d).
„ Jamaica (a).	„ Salisbury (d).
„ Long Island (c).	„ Tasmania (a).

TUESDAY, JULY 6.

10.30 a.m. Prayers.

11 a.m. to 1.30 p.m. Discussion of subject: "The relation of Religious Communities within the Church to the Episcopate."

Invited Speakers:

Bishop of Adelaide.	Bishop of Durham.
Bishop of Michigan.	

WEDNESDAY, JULY 7.

10.30 a.m. Prayers.

11 a.m. to 1.30 p.m. Discussion of subject: "Foreign Missions."

- (a) The duty of the Church to the followers of—
 - I. Ethnic Religions.
 - II. Judaism.
 - III. Islam.

(b) Development of Native Churches.

(c) Relation of Missionary Bishops and Clergy to Missionary Societies.

Invited Speakers :

Bishop of Arkansas (<i>a</i> , III.).		Bishop of South Tokyo (<i>b</i>).
„ Colombo (<i>a</i> , I.).		„ Stepney (<i>a</i> , II.).
„ Newcastle (<i>c</i>).		

2.30 p.m. to 5 p.m. Discussion of subject : “Reformation Movements on the Continent of Europe and elsewhere.”

Invited Speakers :

Bishop of Albany.		Bishop of Gibraltar.
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THURSDAY, JULY 8.

10.30 a.m. Prayers.

11 a.m. to 1.30 p.m. Discussion of subject : “Church Unity in its relation—

(*a*) to the Churches of the East.

(*b*) to the Latin Communion.

(*c*) to other Christian bodies.”

Invited Speakers :

Archbishop of Armagh (<i>c</i>).		Bishop of London (<i>b</i>).
The Bishop in Jerusalem (<i>a</i>).		„ Peterborough (<i>c</i>).

2.30 p.m. to 5 p.m. Discussion of subject : “International Arbitration.”

Invited Speakers :

Bishop of Calcutta.		Bishop of New York.
„ New Jersey.		„ Ripon.

FRIDAY, JULY 9.

10.30 a.m. Prayers.

11 a.m. to 1.30 p.m. Discussion of subject : “The Office of the Church with respect to Industrial Problems.”

(*a*) The Unemployed.

(*b*) Industrial Co-operation.

Invited Speakers :

Bishop of Central New York (b).
 „ Christchurch, New Zealand (b).
 „ Hereford (a).
 „ Washington (a).

2.30 p.m. to 5 p.m. Discussion of subject : “ The Book of Common Prayer.”

(a) Additional Services.

(b) Local Adaptation.

Invited Speakers :

Bishop of Cork.		Bishop of Ely.
„ Edinburgh.		„ Springfield.

SATURDAY, JULY 10.

10.30 a.m. Prayers.

11 a.m. to 1.30 p.m. Discussion of subject : “ Duties of the Church to the Colonies.”

Invited Speakers :

Bishop of Norwich.		Archbishop of Rupertsland.
Bishop of Sydney.		

2.30 p.m. to 5 p.m. Discussion of subject : “ Degrees in Divinity.”

Invited Speaker :

Bishop of Goulburn.

MONDAY, JULY 12, TO SATURDAY, JULY 24.

Meetings of the various Committees appointed during the first week's Sessions.

MONDAY, JULY 26, TO SATURDAY, JULY 31.

Sessions of Conference to receive and consider the Reports of the various Committees.

MONDAY, AUGUST 2.

Concluding Service in St. Paul's Cathedral.

List of Bishops Expected.

The following is an approximate List of the Bishops who may be expected to attend the Conference, in addition to the English, Irish, and Scotch Bishops, all of whom are likely to be present. The List cannot, at present, be regarded as accurate or complete. Several Bishops have not yet replied to the invitation, and many write doubtfully, being unable yet to arrange their plans with certainty.

Bishop of Calcutta.	Bishop of Auckland.
„ Chota Nagpore.	„ Christchurch.
„ Colombo.	„ Dunedin.
„ Lucknow.	„ Waiapu.
„ Madras.	„ Wellington.
„ Rangoon.	
„ Tinnevely.	
„ Travancore and	
„ Cochin.	Bishop of Cape Town.
	„ Bloemfontein.
Archbishop of Ontario.	„ Grahamstown.
Bishop of Algoma.	„ Lebombo.
„ Fredericton.	„ Natal.
„ Huron.	„ Pretoria.
„ Montreal.	„ St. John's, Kaffraria.
„ Niagara.	Bishop-coadjutor of Cape Town.
„ Nova Scotia.	
„ Quebec.	Bishop of Jamaica.
„ Toronto.	„ Barbados.
	„ Guiana.
Archbishop of Rupertsland.	„ Honduras.
Bishop of Qu'Appelle.	„ Trinidad.
„ Saskatchewan.	Assistant Bishop of Jamaica.
Bishop of Sydney.	Bishop of Caledonia.
„ Adelaide.	„ „ Columbia.
„ Ballarat.	„ „ in Corea.
„ Brisbane.	„ „ Eastern Equatorial
„ Goulburn.	„ „ Africa.
„ North Queensland.	„ of Gibraltar.
„ Perth.	„ „ Hayti.
„ Rockhampton.	„ „ Honolulu.
„ Tasmania.	

Bishop in Jerusalem and the East.	Bishop of Massachusetts.
" " Kiu-Shiu (South Japan).	" Michigan.
" of Mauritius.	" Milwaukee.
" in Mid-China.	" Minnesota.
" of Newfoundland.	" Missouri.
" " New Westminster.	" Mississippi.
" " Osaka.	" Nebraska.
" in South Tokyo.	" Newark.
" " Western Equatorial Africa.	" New Hampshire.
" of Zanzibar.	" New York.
Two Assistant - Bishops in Western Equatorial Africa.	" North Carolina.
	" Ohio.
	" Oregon.
Bishop of Albany.	" Pennsylvania.
" California.	" Pittsburg.
" Central Pennsylvania.	" Southern Ohio.
" Delaware.	Assistant-Bishop of Southern Ohio.
" Easton.	Bishop of Springfield.
" Fond du Lac.	Coadjutor-Bp. of Springfield.
" Georgia.	Assistant-Bishop of Texas.
" Indiana.	Bishop of Vermont.
" Iowa.	" Washington.
" Kansas.	" West Missouri.
" Kentucky.	" Western New York.
" Lexington.	Missionary Bishop in Shanghai.
" Los Angeles.	Bishop of South Dakota.
" Maine.	" Southern Florida.
" Marquette.	" Spokane.
" Maryland.	" The Platte.
	Missionary Bishop of Tokyo.
	Bishop of Western Texas.



THE LORD ARCHBISHOP OF YORK.

CHAPTER IV.

Short Biographies of the Archbishops and Bishops Attending the Conference.

English and Welsh Bishops.

THE ARCHBISHOP OF CANTERBURY (*Frederick Temple*).

The ninety-third occupant of the See of Canterbury Ordained Deacon in 1846, and Priest in 1847. Late Fellow of Balliol College, Oxford. Consecrated Bishop of Exeter in Westminster Abbey by Bishop of London and Bishops of St. David's, Ely, and Worcester on December 21, 1869; translated to London, 1885; to Canterbury, 1896. A sturdy pillar of the Church. His individuality is strong, resolute, and independent, following no precedents because they are such, but forming his opinions on old subjects as though they were altogether new, and dealing with men and things on lines entirely his own. He is 75 years of age, but in his capacity for work at least a decade younger. A staunch advocate of "total abstinence" principles. A powerful preacher and speaker, and an indefatigable diocesan bishop.

THE ARCHBISHOP OF YORK (*William Dalrymple MacLagan*).

Born at Edinburgh in 1826. A son of David MacLagan, M.D., Physician to the Forces, a distinguished medical officer who served in the Peninsular war. In early life was in the army, and retired with the rank of Lieutenant in 1852. Afterwards entered the ministry, being ordained Deacon in 1856, and Priest, 1857. Curate of St. Saviour's, Paddington, and through various gradations to the Bishopric of Lichfield, 1878, and the Archbishopric of York, 1891. A soldier still in some of his views, but a kind chief to his subalterns, gaining their respect, and oftentimes their affection.

THE BISHOP OF LONDON (*Mandell Creighton*).

Born in 1843 at Carlisle, and educated at Durham Grammar School and Merton College, Oxford. Ordained Deacon in 1870,

and Priest in 1873, and in 1875 accepted the living of Embleton, in Northumberland. In 1884 was elected to the newly-founded Professorship of Ecclesiastical History in the University of Cambridge. In 1885, appointed by the Crown Canon Residentiary of Worcester Cathedral. Appointed to the See of Peterborough in 1891, and translated to London, 1897. What Dr. Creighton does not know about the history of the Church is not worth knowing. What he does know he gives forth, whether by pamphlet, volume, or lecture, ardently and courageously. He has attained a high position in the Church, but his promotion has not ceased with his translation to the See of London.

THE BISHOP OF DURHAM (*Brooke Foss Westcott*).

Born in 1825. Ordained Deacon and Priest in 1851 by the Bishop of Manchester. Educated at King Edward's Grammar School, Birmingham, and at Trinity College, Cambridge, where his career was more than ordinarily brilliant. Oxford conferred upon him the honorary degree of D.C.L. in 1881. In 1879, Chaplain in Ordinary to the Queen. Succeeded Bishop Lightfoot, his schoolfellow at Birmingham, in the See of Durham in 1890. Courteous in manner, lovable in disposition, a scholar amongst scholars, and, like most true men of learning, humble and diffident. His theological works are numerous, and widely read wherever the English language is spoken.

THE BISHOP OF WINCHESTER (*Randall Thomas Davidson*).

Born in 1848. Ordained Deacon in 1874, and Priest in 1875. Curate of Dartford, Kent, from 1874 to 1877. In the latter year was appointed Domestic Chaplain to Archbishop Tait. In 1883, Dean of Windsor and Domestic Chaplain to the Queen. Bishop of Rochester, 1891 to 1895. Appointed to the See of Winchester on the death of Dr. Thorold. His promotion has been rapid and decisive, and it has been urged that it has sprung from little things, but every step has been merited, and each appointment admirably filled. Although Dr. Davidson has had, in his career, no parochial charge, never was Bishop more in sympathy with his clergy or their difficulties, or more ready to rule his Diocese in a spirit of broadness and impartiality.

THE BISHOP OF BANGOR (*Daniel Lewis Lloyd*).

Born in 1843. Son of John Lloyd, of Penywern. Educated at Jesus College, Oxford. Ordained Deacon, 1867; Priest, 1869. Headmaster of Dolgelly School and Curate of Dolgelly, 1867-1872. Headmaster of Friar's School, Bangor, 1873-1878. Headmaster of Christ's College, Brecon, 1878-1890. Con-

secrated Lord Bishop of Bangor in St. Paul's Cathedral on June 24, 1890.

THE BISHOP OF BATH AND WELLS (*George Wyndham Kennion*).

Born in 1845. Son of George Kennion, M.D., of Harrogate. Educated at Eton and Oriel College, Oxford. Ordained Deacon in 1869, and Priest in 1870. Domestic Chaplain to the Bishop of Tuam, 1869-70; Curate of Doncaster, 1870-71. In 1871 was appointed Diocesan Inspector of Schools in the Diocese of York, and in 1873 was presented by the Crown, on the nomination of Mr. Gladstone, to the populous parish of St. Paul's, Sculcoates. In 1876 he became Vicar of All Saints', Bradford. In 1882 the See of Adelaide became vacant by the resignation of Dr. Short, and Dr. Kennion was appointed as his successor. Three years ago he was offered and accepted the Bishopric of Bath and Wells.

THE BISHOP OF CARLISLE (*John Wareing Bardsley*).

Born at Keighley, in Yorkshire, in 1835. The eldest son of the late Canon Bardsley, of Manchester. Educated at the Manchester Grammar School, and Trinity College, Dublin. Ordained Deacon in 1859; Priest, 1860. Domestic Chaplain to the Bishop of Liverpool and Archdeacon of Warrington, 1880-86. Archdeacon of Liverpool, 1886-87; Bishop of Sodor and Man, 1887-1892. In 1892 was translated to the See of Carlisle. Is the author of "Counsels to Candidates for Confirmation," and "The Origin of Man." Is one of the increasing number of the Prelates who favour the bicycle.

THE BISHOP OF CHESTER (*Francis John Jayne*).

Born in 1845. Son of John Jayne, J.P. Educated at Rugby and Wadham College, Oxford. Ordained Deacon and Priest, 1870. Leeds has for some time past been regarded as a stepping-stone to a Bishopric, and Dr. Jayne was its Vicar from 1886-1888, when he was appointed to the See of Chester.

THE BISHOP OF CHICHESTER (*Ernest Roland Wilberforce*).

Born in 1840. A son of the great Samuel Wilberforce, Bishop of Winchester. Educated at Oriel College, Oxford. Ordained Deacon, 1864, and Priest, 1865. Canon Residentiary of Winchester, 1878-82. Bishop of Newcastle, 1882-95, in which year he succeeded the venerable Bishop Durnford as Bishop of Chichester.

THE BISHOP OF ELY (*Lord Alwyne Compton*).

Born in 1825. Son of the second Marquis of Northampton. Educated at Trinity College, Cambridge. Ordained Deacon,

1850; Priest, 1851. Lord High Almoner to the Queen, 1882. Dean of Worcester, 1879-85. Prolocutor of the Lower House of Convocation of Canterbury, 1880 to 1886.

THE BISHOP OF EXETER (*Edward Henry Bickersteth*).

Born in 1825. Son of Edward Bickersteth, Rector of Walton, Hants. Ordained Deacon, 1848, and Priest, 1849. Chaplain to the late Bishop of Ripon, 1857-84. Vicar of Christ Church, Hampstead, 1855-85. Dean of Gloucester, 1885. Consecrated to the See of Exeter in the same year. It might be expected that the Chancellor's Medallist for English Poetry for three years in succession—1844, 1845, and 1846—would in maturer years enrich our literature with other song, and the promise has been fulfilled. No hymn-book of the present day is complete without the name of Edward Bickersteth.

THE BISHOP OF GLOUCESTER AND BRISTOL (*Charles John Ellicott*).

Born 1819. Son of the Rev. C. Ellicott, of Whitwell. Educated at St. John's College, Cambridge. Took Bell University Scholarship; Members' Prize and Hulsean Prize at Cambridge. Ordained Deacon, 1846, and Priest, 1847. Has occupied a See longer than any other living English Bishop, having been consecrated 1863, and is the only English Prelate who has been present at all the Lambeth Conferences. Was the Honorary Episcopal Secretary of the Conferences. The author of many works. Delights in skating when his duties and the elements permit.

THE BISHOP OF HEREFORD (*John Percival*).

Born in 1834. Son of William Percival, of Brough, Sowerby, Westmoreland. Educated at the Grammar School, Appleby, and Queen's College, Oxford. Double First in Mods. and Finals. Ordained Deacon, 1860, and Priest, 1861. Head Master of Clifton College, 1862 to 1878; Head Master of Rugby, 1887 to 1895; Consecrated Bishop of Hereford, 1895. A Bishop who cares nothing about majorities. He has belief in his own opinions, and acts up to them. He would disestablish the Church in Wales.

THE BISHOP OF LICHFIELD (*The Hon. Augustus Legge*).

Born in 1839. Son of the fourth Earl of Dartmouth. Educated at Eton and Christ Church, Oxford. Ordained Deacon in 1864, and Priest in 1865. Vicar of St. Bartholomew's, Sydenham; Chaplain to the Bishop of Rochester, and Honorary Canon of Rochester; Vicar of Lewisham. Consecrated Bishop of Lichfield, 1891. Author of "In Covenant with God."

THE BISHOP OF LINCOLN (*Edward King*).

Born in 1829. Son of the late Archdeacon King, of Rochester. Educated at Oriel College, Oxford. Deacon in 1854, and Priest in 1855. Principal of Cuddesdon College, 1863 to 1873; Canon of Christ Church, and Regius Professor of Pastoral Theology, Oxford, 1873 to 1885. Consecrated Bishop of Lincoln in 1885. "The trial of the Bishop of Lincoln" is now a matter of history. The issue was a source of satisfaction to all but the promoters of the suit and their following. Dr. King is beloved by all who know him, while his saintly life inspires universal reverence and respect.

THE BISHOP OF LIVERPOOL (*John Charles Ryle*).

A sturdy relic of Episcopal Protestantism. Born in 1806. Son of J. Ryle, M.P. for Macclesfield. Educated at Eton and Christ Church, Oxford. Craven University Scholar; First Class Lit. Hum. Captain in Cheshire Yeomanry. Ordained Deacon in 1841, and Priest, 1842. Select Preacher, Cambridge and Oxford. Consecrated Bishop of Liverpool in 1880, before which time he was Vicar of Stradbroke, Suffolk. The author of about two hundred tracts, published between 1845 and 1895, besides other more important works.

THE BISHOP OF LLANDAFF (*Richard Lewis*).

Born in 1821. Educated at Bromsgrove and Worcester College, Oxford (Scholar). Ordained Deacon in 1844, and Priest, 1846. Was Chaplain to the Bishop of St. David's in 1883, when he was consecrated to the See of Llandaff. He is an indefatigable worker, and is exceedingly popular throughout the Principality of Wales.

THE BISHOP OF MANCHESTER (*James Moorhouse*).

Born in 1826. Son of James Moorhouse, of Sheffield. Educated at St. John's College, Cambridge. Ordained Deacon in 1853, and Priest, 1854. Consecrated Bishop of Melbourne in Westminster Abbey, 1876; translated to Manchester, 1886. The people of Australia wish that his ten years' sojourn with them could have been at least trebled. Indeed, they would have liked to have kept him altogether. But Manchester had to find a successor to Fraser, and it found one in Moorhouse.

THE BISHOP OF NEWCASTLE (*Edgar Jacob*).

Born in 1844. Son of the late Venerable Philip Jacob, Archdeacon and Canon of Winchester. Educated at Winchester and New College, Oxford. Ordained Deacon in 1868, and Priest in 1869. Consecrated Bishop of Newcastle in York Cathedral in 1896. Vicar of Portsea, 1878 to 1895; Honorary

Canon of Winchester, 1884 to 1896; Honorary Chaplain to the Queen, 1887 to 1890; Chaplain in Ordinary, 1890 to 1895. Author of "The Divine Society" (Cambridge Lectures on Pastoral Theology), 1890.

THE BISHOP OF NORWICH (*John Sheepshanks*).

Educated at Christ's College, Cambridge (Scholar). Ordained Deacon, 1857, and Priest, 1858. Rector of New Westminster and Chaplain to Bishop of Columbia, 1859 to 1867; Vicar of Bilton, Yorks, 1868 to 1873; Vicar of St. Margaret Anfield, Walton-on-the-Hill, Liverpool, 1873 to 1893. Consecrated Bishop of Norwich, 1893, in St. Paul's Cathedral.

THE BISHOP OF OXFORD (*William Stubbs*).

Born in 1825. Son of William Morley Stubbs, solicitor, of Knaresborough. Educated at Knaresborough (Private School); Ripon Grammar School, Christ Church, Oxford. Ordained Deacon, 1848, and Priest, 1850. Space prevents us from giving in detail the various honours which Dr. Stubbs has obtained, the positions he has filled, and the works he has written. Suffice it to say that a continent recognizes in him the foremost historical authority of the day, and that a world is richer by his brain. He was consecrated Bishop of Chester in 1884, and translated to Oxford, 1888.

THE BISHOP OF PETERBOROUGH (*The Honourable Edward Carr Glyn*).

Born in 1843. Son of the first Lord Wolverton. Educated at Harrow, and University College, Oxford. Ordained Deacon, 1868; Priest, 1869. Domestic Chaplain to the Archbishop of York, 1871. Vicar of Kensington, 1878 to 1897. Consecrated in the latter year Bishop of Peterborough. The zeal and devotion with which he gave himself to his work at Kensington are well known.

THE BISHOP OF RIPON (*William Boyd Carpenter*).

The preacher of the day, and, since the death of Liddon, without a peer. Born in Liverpool in 1841. Son of the Rev. Henry Carpenter, Incumbent of St. Michael's, Liverpool. Educated at the Royal Institution School, Liverpool; St. Catharine's College, Cambridge. Consecrated Bishop of Ripon, 1884. After holding various Curacies, he was, in 1870, appointed Vicar of St. James's, Holloway, where he remained until 1879, when he became Vicar of Christ Church, Lancaster Gate. Was Select Preacher at Cambridge in 1875 and 1877, Hulsean Lecturer in 1878, and was made Honorary Chaplain to the Queen in the same year. He was also Select Preacher

at Oxford in 1882, Bampton Lecturer in 1887, and received from the University of Oxford an honorary D.C.L. in 1889. In 1882 he was appointed to a vacant Canonry at Windsor. He was ordained Deacon in 1864, and Priest in 1865.

THE BISHOP OF ROCHESTER (*Edward Stuart Talbot*.)

Born, 1844. Son of the Honourable J. C. Talbot, fourth son of Earl Talbot. Educated at Charterhouse and Christ Church, Oxford. Warden of Keble College, Oxford, 1870 to 1888; Vicar of Leeds, 1889 to 1895; Honorary Canon of Ripon, Chaplain to Archbishop Benson, 1883 to 1889; Honorary Chaplain to the Queen, 1890 to 1894. Ordained Deacon, 1869, and Priest, 1870. Consecrated Bishop of Rochester, 1895. The respect which Dr. Talbot commanded at Keble and at Leeds is given to him lovingly at Bishop's House, Kennington, the house which Dr. Davidson converted into the Episcopal residence.

THE BISHOP OF ST. ALBANS (*John Wogan Festing*).

Born in 1837. Son of Richard Grendall Festing. Educated at Bruton School, Somerset; King's College School; Trinity College, Cambridge. Ordained Deacon and Priest, 1861. Curate of Christ Church, Westminster, 1860 to 1873; Vicar of St. Luke's, Berwick Street, 1873 to 1878; Vicar of Christ Church, Albany Street, 1878 to 1890; Rural Dean of St. Pancras, 1887 to 1890. Prebendary of St. Paul's, 1888 to 1890. Consecrated Bishop of St. Albans, 1890.

THE BISHOP OF ST. ASAPH (*Alfred George Edwards*).

Born in Wales, 1848. Son of the late Rev. William Edwards, Vicar of Llangollen. Educated at Jesus College, Oxford. A champion of the Establishment in Wales, and the author of "Common Sense Patriotism." Ordained Deacon in 1874, and Priest, 1875. Select Preacher, University of Cambridge, 1891; Oxford, 1895 to 1896. Consecrated Bishop of St. Asaph in Westminster Abbey, 1889.

THE BISHOP OF ST. DAVID'S (*John Owen*).

The latest Bishop consecrated. Born, 1854. Son of Griffith Owen, of the Principality. Educated at Bothnwg Grammar School; Jesus College, Oxford. Ordained Deacon, 1879; Priest, 1880. Welsh Professor and Classical Lecturer, St. David's College, Lampeter, 1879 to 1885; Warden and Head Master of Llandovery College, 1885 to 1889. Dean of St. Asaph, 1889 to 1892; Principal of St. David's College, Lampeter; Canon of St. Asaph. The author of various articles on the Church in Wales. Consecrated Bishop of St. David's in St. Paul's Cathedral, May 1, 1897.

THE BISHOP OF SALISBURY (*John Wordsworth*).

Born in 1843. Son of Christopher Wordsworth, afterwards Bishop of Lincoln. Educated at Ipswich; Winchester; New College, Oxford. First Class Mods., 1863; Latin Essay, 1866; Craven Scholar, 1867. Ordained Deacon, 1867; Priest, 1869. Fellow of Brasenose College, Oxford, 1867; Prebendary of Lincoln, 1870; Select Preacher at Oxford, 1875, 1877, and 1888 to 1890. Bampton Lecturer, 1881. Consecrated Bishop of Salisbury, 1885.

The Encyclical Letter and the Resolutions of the third Lambeth Conference (1888) were translated into Greek and Latin by the Bishop of Salisbury, who thus carried on the work undertaken on the two previous occasions by his father, the Bishop of Lincoln.

THE BISHOP OF SODOR AND MAN (*Norman Dumenil John Straton*).

Born in 1840. Son of the late Rev. George W. Straton, Rector of Aylestone. Educated at Trinity College, Cambridge. Honorary Canon of Ripon, 1883; Honorary Canon of Wakefield and Archdeacon of Huddersfield, 1888. Ordained Deacon and Priest, 1865. Consecrated Bishop of Sodor and Man, 1892, in York Cathedral.

THE BISHOP OF SOUTHWELL (*George Ridding*).

Born at Winchester, 1828. Son of the Rev. Charles Ridding, Vicar of Andover. Educated at Winchester and Balliol College, Oxford. Craven Scholar. Fellow and Tutor of Exeter College, Oxford, 1852 to 1864; Select Preacher, 1862 to 1864, and 1890 to 1891; Second Master, Winchester College, 1863 to 1867; Headmaster, 1868 to 1884. Ordained Deacon, 1854; Priest, 1856. Consecrated first Bishop of Southwell, 1884.

THE BISHOP OF TRURO (*John Gott*).

Born, 1830. Son of William Gott, Wyther Grange, Yorkshire. Educated at Winchester; Brasenose, Oxford; Wells. Ordained Deacon, 1857; and Priest, 1858. Was Curate of St. Andrew's, Yarmouth, 1861 to 1866; Perpetual Curate of Bramley, near Leeds, 1866 to 1873; Vicar of Leeds, 1873 to 1886; Dean of Worcester, 1886 to 1891, when he was consecrated third Bishop of Truro.

THE BISHOP OF WAKEFIELD (*William Walsham How*).

Born, 1823. Son of William Wybergh How. Educated at Shrewsbury and Wadham College, Oxford. Ordained Deacon, 1846; and Priest, 1847. Curate, Rector, Diocesan Inspector of Schools, Rural Dean, Prebendary, Bishop Suffragan of Bedford. These were the successive steps. The Diocese of Wakefield

was formed in 1888, and Dr. How became its first Bishop. A rare instance of the promotion of a Suffragan Bishop to an English See. But the excellent and self-sacrificing work which the Bishop of Bedford did in East London was sure of its reward.

THE BISHOP OF WORCESTER (*John James Stewart Perowne*).

Born in Bengal, 1823. Eldest son of the Rev. J. Perowne, Missionary of the Church Missionary Society, Burdwan. Educated at Norwich Grammar School, and Corpus Christi College, Cambridge. Bell's University Scholar, 1842; Members' Prize Latin Essay, 1844, 1846, and 1847; Tyrwhitt's Hebrew Scholar, 1848. In 1875 was appointed Honorary Chaplain to the Queen. Dean of Peterborough, 1878 to 1891, in which year he was consecrated, in Westminster Abbey, Bishop of Worcester, in succession to Dr. Philpott.

Bishops of the Episcopal Church in Scotland.

THE BISHOP OF ABERDEEN AND ORKNEY (*The Honourable Arthur Gascoigne Douglas*).

Born in 1827. Fifth son of the nineteenth Earl of Morton. Educated at University College, Durham. Ordained Deacon, 1850; Priest, 1852. Curate of Kidderminster, 1850 to 1852. Rector of St. Olave's, Southwark, 1855 to 1856. Rector of Scaldwell, Northants, 1856 to 1872. Vicar of Shapwick, 1872 to 1883. Consecrated Bishop of Aberdeen, 1883.

THE BISHOP OF ARGYLL AND THE ISLES (*J. R. A. Chinnery-Haldane*).

Born in 1842. Educated at Trinity College, Cambridge. Ordained Deacon, 1866; Priest, 1867. Incumbent of St. Bride, Nether Lochaber, 1876 to 1895; Dean of Argyll and the Isles, 1881 to 1883. Consecrated Bishop of Argyll and the Isles, 1883. Author of "Charges on the Holy Eucharist," etc.

THE BISHOP OF BRECHIN (*Hugh W. Jermyn*). PRIMUS OF SCOTLAND.

Born at Swaffham Prior, Cambs, 1820. Son of the Rev. G. B. Jermyn, LL.D. Educated at Westminster and Trinity Hall, Cambridge (Scholar). Third Bishop of Colombo, 1871; Archdeacon of St. Kitts, 1854 to 1858. Elected Bishop of Brechin, 1875. Ordained Deacon, 1843; Priest, 1845.

THE BISHOP OF EDINBURGH (*John Dowden*).

Born at Cork, 1840. Son of John Wheeler Dowden. Educated at Queen's College, Cork. Donellan Lecturer, Dublin University, 1884; Select Preacher, Dublin University, 1886, 1894, 1895. Ordained Deacon, 1864; Priest, 1865; Consecrated Bishop of Edinburgh, 1886.

THE BISHOP OF GLASGOW AND GALLOWAY (*William Thomas Harrison*).

Born, 1837. Youngest son of the Rev. T. T. Harrison, Rector of Thorpe Morieux. Educated at Brighton College; Marlborough; Trinity College, Cambridge. Ordained Deacon, 1861; Priest, 1862. Select Preacher at Cambridge, 1887, 1889, 1894. Consecrated Bishop of Glasgow and Galloway, 1888.

THE BISHOP OF MORAY, ROSS, AND CAITHNESS (*James Butler Knill Kelly*).

Educated at Clare College, Cambridge. Ordained Deacon, 1855; Priest, 1856. Archdeacon of Newfoundland, 1865 to 1867; Coadjutor Bishop of Newfoundland, 1867 to 1876; Bishop, 1876 to 1877. Bishop of Moray, Ross, and Caithness, 1886.

THE BISHOP OF ST. ANDREW'S, DUNKELD, AND DUNBLANE (*George Howard Wilkinson*).

Born, 1833. Son of George Wilkinson, Oswald House, Durham. Educated at Durham School and Oriel College, Oxford. Ordained Deacon, 1857; Priest, 1858. Vicar of St. Peter's, Eaton Square, 1870 to 1883; Select Preacher at Oxford, 1879 to 1881; Bishop of Truro, 1883 to 1891. Bishop of St. Andrew's, 1893. The author of several works on devotional and other subjects.

Dr. Wilkinson had no easy task in following Dr. Benson at Truro. But he was beloved in the Diocese, and left it respected and esteemed.

The Archbishops and Bishops of the Church of Ireland (*Disestablished*).

THE ARCHBISHOP OF ARMAGH (*William Alexander*), PRIMATE OF ALL IRELAND.

Born, 1824. Son of the Rev. R. Alexander, Prebendary of Aghadoe. Educated at Tunbridge School; Exeter and Brasenose Colleges, Oxford. Ordained Deacon, 1847; Priest, 1848. Bishop of Derry and Raphoe, 1867. Elected Primate, 1896. Select Preacher at Oxford, 1870, 1872, and 1882; Cambridge, 1872

and 1892; Dublin, 1879; Bampton Lecturer, 1876. Author of "The Divinity of our Lord," Oxford Prize Essay, 1850, and many other works. The Poet Bishop of Ireland.

THE ARCHBISHOP OF DUBLIN (*Joseph Ferguson Peacocke*.)

Born in Ireland, 1835. Youngest son of the late George Peacocke, M.D., of Longford. Educated at Trinity College, Dublin; Senior Moderator in History and English Literature, with many other honours. Ordained Deacon, 1858; Priest, 1859. Professor of Pastoral Theology, Trinity College, Dublin, 1894; Prebendary of Dunlavin or Canon of St. Patrick's Cathedral, Dublin, 1875 to 1894; Select Preacher, University of Dublin, 1876, 1877, 1882, and 1888. Consecrated Bishop of Meath, 1894. Elected Archbishop of Dublin, May 19, 1897.

THE BISHOP OF LIMERICK (*Charles Graves*).

Born in Ireland, 1812. Youngest son of John Crosbie Graves. Educated at Trinity College, Dublin. Ordained Deacon, 1836; Priest, 1837. Hon. D.C.L. Oxford, 1881; F.R.S.; M.R.I.A., 1837; President Royal Irish Academy, 1861 to 1866; Dean of Chapel Royal, Dublin, and Chaplain to the Lord Lieutenant, 1860 to 1866; Dean of Clonfert, 1864 to 1866. Author of many works, including papers on Mathematical, Archæological, and Philological Subjects, published in the Proceedings and Transactions of the Royal Irish Academy, Dublin.

THE BISHOP OF DERRY (*George Alexander Chadwick*).

Born, 1840. Educated at Trinity College, Dublin. Ordained Deacon, 1863; Priest, 1865. Rector of Armagh, 1872 to 1896; Dean of Armagh, 1886 to 1896. Consecrated Bishop of Derry, 1896. Author of "Christ bearing Witness to Himself" (Donellan Lectures), etc.

THE BISHOP OF CASHEL (*Maurice FitzGerald Day*).

Born, 1816. Son of the Rev. J. Day, Rector of Kiltallagh, Kerry. Educated at Clonmel Endowed School; Trinity College, Dublin (First Prize Divinity School); Incumbent of St. Matthias's, Dublin, 1843; Vicar of St. Mary's, Limerick, and Dean of Limerick, 1868 to 1872. Ordained Deacon, 1839; Priest, 1840. Consecrated Bishop of Cashel, 1872.

THE BISHOP OF CORK (*William Edward Meade*).

Born, 1832. Son of the Rev. William Meade, Rector of Inchinabacca. Educated at Middleton School; Trinity College, Dublin (Scholar). Prebendary of Armagh, 1877; Treasurer, 1883; Archdeacon, 1885. Bishop Law's Prize, 1857; McCullagh Prize, 1858. Consecrated Bishop of Cork, 1894.

THE BISHOP OF OSSORY (*William Pakenham Walsh*).

Born, 1820. Son of Thomas Walsh, St. Helena Lodge, County Roscommon. Ordained Deacon, 1843; Priest, 1844. Educated at Trinity College, Dublin. Vice-Chancellor's Prize; Biblical Greek Prize, etc. Donellan Lecturer, Trinity College, Dublin, 1861; Dean of Cashel, 1873 to 1878. Consecrated Bishop of Ossory, 1878.

THE BISHOP OF KILLALOE (*Mervyn Archdall*).

Educated at Trinity College, Dublin. Ordained Deacon, 1856; Priest, 1857; Vicar of Templebready, 1863 to 1872; Examining Chaplain to Bishops (Meade and Gregg) of Cork, 1872 to 1894; Archdeacon of Cork, 1878 to 1894; Canon of St. Patrick's Cathedral, 1891; Dean of Cork, 1894. Consecrated Bishop of Killaloe, 1897.

THE BISHOP OF KILMORE (*Samuel Shone*).

Born, 1820. Educated at Trinity College, Dublin. Ordained Deacon, 1843; Priest, 1844. Archdeacon of Kilmore and Examining Chaplain to the Bishop of Kilmore, 1878 to 1884. Consecrated (1884) Bishop of Kilmore.

THE BISHOP OF CLOGHER (*Charles Maurice Stack*).

Born, 1825. Son of Rev. Edward Stack. Educated at Trinity College, Dublin. Ordained Deacon, 1848; Priest, 1849. Archdeacon of Clogher and Rector of Monaghan, 1873 to 1886. Consecrated Bishop of Clogher, 1886.

THE BISHOP OF TUAM (*James O'Sullivan*).

Educated at Trinity College, Dublin. Member of the Senate. Ordained Deacon, 1858; Priest, 1859; Rector of Rahoon, County Galway, 1868 to 1872; Canon of Tuam, 1868 to 1887; Provost, 1887 to 1888; Rector of St. Nicholas', Galway, 1872 to 1890; Archdeacon of Tuam, 1888 to 1890; Dean of Residence, Queen's College, Galway, 1867 to 1890. Consecrated Bishop of Tuam, 1890.

THE BISHOP OF DOWN (*Thomas James Welland*).

Born, 1830. Son of Joseph Welland, Dublin. Educated at Trinity College, Dublin. Ordained Deacon, 1854; Priest, 1855. Incumbent of St. Thomas's, Belfast, 1870 to 1892. Consecrated Bishop of Down, 1892.

CHAPTER V.

Colonial Bishops expected to attend the Lambeth Conference, 1897.

The Province of Calcutta.

THE BISHOP OF CALCUTTA (*Edward Ralph Johnson*).

Educated at Wadham College, Oxford. Ordained Deacon, 1851; Priest, 1852; Curate of Farnborough, Warwickshire, 1851 to 1861; Minor Canon of Chester, 1861 to 1866; Rector of Northenden, 1866 to 1876; Archdeacon of Chester, 1871 to 1876. Consecrated Bishop of Calcutta, 1876. Metropolitan of the Dioceses of Madras, Bombay, Colombo, Lahore, Rangoon, Travancore, Chota Nagpore, and Lucknow.

THE BISHOP OF CHOTA NAGPORE (*Jabez Cornelius Whitley*).

Educated at Queen's College, Cambridge. Ordained Deacon, 1860; Priest, 1861; Missionary (S.P.G.) at Delhi, Punjab, 1862 to 1869; Rancha, Chota Nagpore, Bengal, 1869 to 1890. On Furlough, 1876 to 1877, and 1885 to 1886. Sick leave, 1888. Consecrated Bishop of Chota Nagpore, 1890.

THE BISHOP OF COLOMBO (*Reginald Stephen Copleston*).

Late Postmaster of Merton College, Oxford. Ordained Deacon, 1872; Priest, 1873. Fellow and Tutor of St. John's College, Oxford, 1869 to 1875. Consecrated Bishop of Colombo, 1875. Author of "*Æschylus in Classics for English Readers*;" "*Buddhism, Primitive and Present*."

THE BISHOP OF LUCKNOW (*Alfred Clifford*).

Corpus Christi College, Cambridge. Fellow of University of Allahabad, 1893. Ordained Deacon, 1872; Priest, 1874. Chaplain to the Bishop of Calcutta, 1886 to 1892. Consecrated first Bishop of Lucknow, 1893.

THE BISHOP OF MADRAS (*Frederick Gell*).

Late Scholar of Trinity College, Cambridge; Bell University Scholar, 1840. Ordained Deacon, 1843; Priest, 1844. Chaplain to the Bishop of London, 1859 to 1861; Cambridge Whitehall Preacher, 1858 to 1860. Consecrated Bishop of Madras in Lambeth Palace Chapel, on June 29, 1861, by Archbishop of Canterbury.

THE BISHOP OF RANGOON (*John Miller Strachan*).

St. Augustine's College, Canterbury, 1858 to 1859; Honorary Fellow, 1883; University of Edinburgh; Gold Medallist; M.D., 1870. Late Fellow of University of Madras. Ordained Deacon, 1861; Priest, 1862. S.P.G. Missionary in Tinnevely, 1860 to 1874. Minister of Thomé, Madras, 1874 to 1880; Principal of S.P.G. College, Sullivan's Gardens, Madras, 1875 to 1879. Consecrated Bishop of Rangoon in Lambeth Palace Chapel, 1882. Author of "From East to West," "Theory of Natural Development."

THE BISHOP OF TINNEVELLY (*Samuel Morley*).

University of London, 1863. Pembroke College, Cambridge. Ordained Deacon, 1868; Priest, 1869. Chaplain at Secunderabad, 1875 to 1878; Domestic Chaplain to Bishop of Madras, 1878 to 1882. On Furlough, 1882 to 1884, and 1889. Chaplain to Bishop of Tinnevely, 1882 to 1896. Consecrated Bishop of Tinnevely in St. George's Cathedral, Madras, 1896.

THE BISHOP OF TRAVANCORE (*Edward Noel Hodges*).

Late Thomas Exhibitioner of Queen's College, Oxford. Ordained Deacon, 1873; Priest, 1874. Tutor Church Missionary College, Islington, 1873 to 1877. Principal (C.M.S.) Noble College, Masulipatam, S. India, 1877 to 1886; Trinity College, Kandy, Ceylon, 1886 to 1889. Consecrated Bishop of Travancore and Cochin, in Lambeth Parish Church, 1890, by Archbishop of Canterbury.

The Province of Canada.

THE ARCHBISHOP OF ONTARIO; METROPOLITAN OF CANADA (*John Travers Lewis*).

Trinity College, Dublin. Ordained Deacon, 1848; Priest, 1849. S.P.G. Missionary at West Hawksbury, 1850 to 1854; Rector of Brockville, 1854 to 1862; Dean of Ontario, 1892. Consecrated Bishop of Ontario in St. George's Cathedral, Kingston, 1862. Elected Metropolitan of Canada, 1893. Archbishop of Ontario, 1893.

THE BISHOP OF ALGOMA (*George Thorneloe*).

Bishop's College, Lennoxville (First-class Honours). Ordained Deacon, 1874; Priest, 1875. Rector of Stanstead, 1874 to 1885; Sherbrooke, 1885 to 1896, both in the Province of Quebec. Consecrated Bishop of Algoma in Quebec Cathedral, 1897.

THE BISHOP OF FREDERICTON (*Hollingworth Tully Kingdon*).

Trinity College, Cambridge. Ordained Deacon, 1859; Priest, 1860. Vice-Principal of Sarum Theological College, 1864 to 1869; Vicar of Good Easter, Essex, 1878 to 1881. Consecrated Coadjutor Bishop of Fredericton, 1881, in Christ Church Cathedral, Fredericton. Bishop of Fredericton, 1892.

THE BISHOP OF HURON (*Maurice Scollard Baldwin*).

Trinity College, Toronto. Ordained Deacon, 1860; Priest, 1861. Canon of Christ Church Cathedral, Montreal, 1871; Rector of Christ Church Cathedral, Montreal, 1872 to 1883; Dean of Montreal, 1882 to 1883. Consecrated Bishop of Huron, 1883.

THE BISHOP OF MONTREAL (*William Bennett Bond*).

Bishop's College, Lennoxville. Ordained Deacon, 1840; Priest, 1841. Travelling Missionary, 1840 to 1842; Missionary at Lachine, 1842 to 1848; Archdeacon of Montreal, 1870 to 1872; Dean, 1872 to 1878. Consecrated Bishop of Montreal, 1878.

THE BISHOP OF NIAGARA (*John Philip du Moulin*).

Trinity College, Huron. Canon of St. James's Cathedral, Toronto, 1883 to 1889; Examining Chaplain to Bishop (Oxenden) of Montreal; Rector of St. James's Cathedral, Toronto, 1883; Canon Residentiary and Sub-Dean of St. Alban's Cathedral, Toronto, 1889 to 1896. Consecrated Bishop of Niagara, 1896.

THE BISHOP OF NOVA SCOTIA (*Frederick Courtenay*).

Theological Associate King's College, London. Ordained Deacon, 1864; Priest, 1865. Rector of St. James's, Chicago, 1880 to 1882; St. Paul's, Boston, 1882 to 1888. Consecrated Bishop of Nova Scotia, 1888, in St. Luke's Pro-Cathedral, Halifax, Nova Scotia.

THE BISHOP OF QUEBEC (*Andrew Hunter Dunn*).

Late Scholar of Corpus Christi College, Cambridge. Ordained Deacon, 1864; Priest, 1865. Curate of St. Mark's, Notting Hill, 1864 to 1870; Acton, 1870 to 1872; Vicar of All Saints', South Acton, Middlesex, 1872 to 1892. Consecrated Bishop of Quebec, 1892, in Montreal Cathedral.

THE BISHOP OF TORONTO (*Arthur Sweatman*).

Christ's College, Cambridge. Ordained Deacon, 1859; Priest, 1860. Head-Master of Hellmuth College, Ontario, 1865 to 1872. Secretary of Diocesan Synod, 1872 to 1879; Secretary to Canadian House of Bishops, 1873 to 1879; Canon of Huron, 1875 to 1876; Archdeacon of Brant and Rector of Woodstock, Province of Ontario, 1876 to 1879. Consecrated Bishop of Toronto, 1879, in St. James's Cathedral, Toronto.

The Province of Rupertsland.

THE ARCHBISHOP OF RUPERTSLAND AND PRIMATE OF ALL CANADA
(*Robert Machray*).

University of Aberdeen; Simpson and Hutton Prizes, 1851. Late Foundation Scholar of Sidney Sussex College, Cambridge, 1851; Taylor Scholar, 1852; Fellow of Sidney Sussex College, Cambridge, 1855. Prelate of the Order of St. Michael and St. George, 1893. Ordained Deacon, 1855; Priest, 1856. Cambridge University Examiner, 1859 to 1860; Ramsden Preacher, 1865; Vicar of Madingley, 1862 to 1865. Consecrated Bishop of Rupertsland in Lambeth Palace Chapel, 1865. Metropolitan of Rupertsland, 1875.

THE BISHOP OF QU'APPELLE (*John Grisdale*).

Church Missionary College, Islington, 1867. Ordained Deacon, 1870; Priest, 1871. Missionary at Calcutta, 1870 to 1871; in Rupertsland, 1873 to 1876. Canon of St. John's Cathedral, and Professor of Systematic Theology in St. John's College, Winnipeg, 1879 to 1882; Dean of Rupertsland, and Professor of Pastoral Theology in St. John's College, Winnipeg, 1882 to 1896; Deputy Prolocutor of General Synod of Canada. Consecrated, 1893, Bishop of Qu'Appelle.

THE BISHOP OF SASKATCHEWAN (*William Cyprian Pinkham*).

St. Augustine's College, Canterbury, 1868. Honorary Fellow, 1887. Ordained Deacon, 1868; Priest, 1869. Incumbent of St. James's, Manitoba, 1868 to 1882; Superintendent of Education for Protestant Public Schools of Manitoba, 1871 to 1883; Archdeacon of Manitoba, and Canon of St. John's Cathedral, Winnipeg, 1883 to 1884; Secretary of Synod, 1882 to 1887. Consecrated Bishop of Saskatchewan, 1887.

Australia.

THE BISHOP OF SYDNEY, METROPOLITAN, AND PRIMATE OF AUSTRALIA AND TASMANIA (*William Saumarez Smith*).

Late Scholar of Trinity College, Cambridge (First-class Classical Tripos and First-class Theological Tripos). Numerous Prizes. Ordained Deacon, 1859; Priest, 1860. Fellow of Trinity College, Cambridge, 1860 to 1870; Chaplain to Bishop of Madras, 1861 to 1865. Chaplain to Bishop of Norwich, 1869 to 1890. Honorary Canon of Chester, 1880 to 1890. Consecrated Bishop of Sydney, Metropolitan of New South Wales, and Primate of Australia, 1890, in St. Paul's Cathedral.

THE BISHOP OF ADELAIDE (*John Reginald Harmer*).

Late Scholar of King's College, Cambridge; Bell Scholar, 1878. Carus Prize, Evans Prize, Scholefield Prize, and First-class Theological Tripos. Fellow of Corpus Christi College, Cambridge, 1890. Ordained Deacon, 1883; Priest, 1884. Domestic Chaplain to Bishop (Lightfoot) of Durham, 1884 to 1889. Vice-Principal Cambridge Clergy Training School, 1891 to 1893. Editor of "The Apostolic Fathers," 1891, and other posthumous works of the late Bishop Lightfoot. Consecrated Bishop of Adelaide in Westminster Abbey, 1895.

THE BISHOP OF BALLARAT (*Samuel Thornton*).

Late Michel Fellow of Queen's College, Oxford. Ordained Deacon, 1858; Priest, 1859. Mission Curate in Bethnal Green, 1858; London Diocesan Home Missioner, 1858 to 1860; Perpetual Curate of St. Jude's, Whitechapel, 1860 to 1864; Rector of St. George's, Birmingham, 1864 to 1875. Consecrated Bishop of Ballarat in Westminster Abbey, 1875.

THE BISHOP OF BRISBANE (*William Thomas Thornhill Webber*).

Pembroke College, Oxford. Ordained Deacon, 1860; Priest, 1861. Curate of Chiswick, 1860 to 1864; Vicar of St. John the Evangelist's, Holborn, 1864 to 1885; Member of the London School Board, 1882 to 1885. Consecrated, 1885, Bishop of Brisbane, in St. Paul's Cathedral.

THE BISHOP OF GOULBURN (*William Chalmers*).

St. Augustine's College, Canterbury, 1855; Honorary Fellow, 1891; Trinity College, Toronto, 1888. Ordained Deacon, 1858; Priest, 1859. S.P.G. Missionary in Sarawak, Borneo, 1858 to 1861; Rural Dean of Kyneton, 1877 to 1878. Canon of Melbourne, 1879 to 1882. Consecrated Bishop of Goulburn in St. Saviour's Cathedral, Goulburn, 1892.

THE BISHOP OF NEWCASTLE (*George Henry Stanton*).

Hertford College, Oxford. Ordained Deacon, 1858; Priest, 1859. Vicar of Holy Trinity, St. Giles's-in-the-Fields, 1867 to 1878. Consecrated, 1878, Bishop of North Queensland; translated to Newcastle, 1891.

THE BISHOP OF NORTH QUEENSLAND (*Christopher George Barlow*).

Ordained Deacon, 1881; Priest, 1882. Honorary Canon of North Queensland, 1887 to 1891. Consecrated in St. Andrew's Cathedral, Sydney, 1891, Bishop of North Queensland.

THE BISHOP OF PERTH (*Charles Owen Leaver Riley*).

Late Scholar of Gonville and Caius College, Cambridge. Ordained Deacon, 1878; Priest, 1879. Vicar of St. Paul's, Preston, 1885 to 1894; Chaplain Preston Royal Infirmary, 1886 to 1894. Consecrated, 1894, in Westminster Abbey, Bishop of Perth, Western Australia.

THE BISHOP OF ROCKHAMPTON (*Nathaniel Dawes*).

St. Alban's Hall, Oxford. Ordained Deacon, 1871; Priest, 1872. Archdeacon of Brisbane, 1886 to 1889; Archdeacon Missioner in the Diocese of Brisbane, 1889 to 1892; Consecrated Coadjutor Bishop of Brisbane, 1889; Elected First Bishop of Rockhampton, 1892. Joint author (with J. W. Horsley) "Practical Hints for Parochial Missions," 1875.

THE BISHOP OF TASMANIA (*Henry Hutchinson Montgomery*).

Trinity College, Cambridge. Ordained Deacon, 1871; Priest, 1872. Vicar of St. Mark's, Kennington, 1879 to 1889. Rural Dean of Kennington, and Examining Chaplain to the Bishop of Rochester, 1887 to 1889. Consecrated, 1889, in Westminster Abbey, Bishop of Tasmania.

The Province of New Zealand.

THE BISHOP OF AUCKLAND (*William Garden Cowie*).

Late Scholar of Trinity Hall, Cambridge; Latin and English Essay Prizes. Ordained Deacon, 1854; Priest, 1855. Chaplain to Lord Clyde's Army at the Capture of Lucknow, 1858; to Sir Neville Chamberlain's Column against the Afghans, 1863 to 1864; to the Camp of the Viceroy of India, 1863; Domestic and Examining Chaplain to Bishop (Cotton) of Calcutta, 1864; Chaplain of Cashmere, 1865; Rector of Stafford, 1867 to 1869. Consecrated, 1869, in Westminster Abbey, Bishop of Auckland. Acting Primate of New Zealand, 1893; Primate, 1895.

THE BISHOP OF CHRISTCHURCH (*Churchill Julius*).

Worcester College, Oxford. Ordained Deacon, 1871; Priest, 1872. Vicar of Shapwick, Somerset, 1875 to 1878; Holy Trinity, Islington, 1878 to 1884; Vicar of Christ Church Pro-Cathedral, and Archdeacon of Ballarat, Victoria, 1883 to 1890. Consecrated, 1890, Bishop of Christchurch.

THE BISHOP OF DUNEDIN (*Samuel Tarratt Nevill*).

St. Aidan's College, 1858; Magdalen College, Cambridge. Curate of Scarisbrick, Lancashire, 1860 to 1864; Rector of Shelton, Staffs, 1864 to 1871. Consecrated, 1871, in Pro-Cathedral, Dunedin, Bishop of Dunedin.

THE BISHOP OF WAIAPU (*William Leonard Williams*).

Magdalen Hall, Oxford. Ordained Deacon, 1853; Priest, 1856. Church Missionary Society's Missionary at Poverty Bay, 1853 to 1894; Archdeacon of Waiapu, 1862 to 1894. Principal of Maori Theological College, Gisborne, 1883 to 1894; Canon of Waiapu, 1889 to 1894. Consecrated, 1895, Bishop of Waiapu. Author of "Enlarged Dictionary of the New Zealand Language;" "First Lessons in Maori."

THE BISHOP OF WELLINGTON (*Frederic Wallis*).

Late Scholar of Gonville and Caius College, Cambridge; Carus Prize, 1874, and 1877; Scholefield and Evans Prize, 1878. Ordained Deacon, 1878; Priest, 1879. Fellow of Gonville and Caius College, Cambridge, 1878; Dean, 1878 to 1891; Divinity Lecturer, 1878 to 1894. Examining Chaplain to the Bishop of Salisbury, 1886 to 1894. Consecrated Bishop of Wellington, New Zealand, 1895.

The Province of South Africa.

THE BISHOP OF CAPE TOWN—METROPOLITAN (*William West Jones*).

Late Scholar of St. John's College, Oxford. Ordained Deacon, 1861; Priest, 1862. Fellow of St. John's College, Oxford, 1859 to 1879. Curate of St. Matthew's, City Road, 1861 to 1864; Vicar of Summertown, Oxford, 1864 to 1874; Whitehall Preacher, 1870 to 1872; Rural Dean of Oxford, 1871 to 1874. Consecrated Bishop of Capetown, 1874.

THE BISHOP OF BLOEMFONTEIN (*John Wale Hicks*).

University of London (Honours). Among other degrees took that of Doctor of Medicine. Gold Medallist in Anatomy. Ordained Deacon, 1871; Priest, 1872. Fellow of Sidney Sussex

College, Cambridge, 1874. Demonstrator of Chemistry in University of Cambridge, 1871 to 1882; Examining Chaplain to the Bishop of Lincoln, 1885 to 1892. Consecrated Bishop of Bloemfontein, 1892.

THE BISHOP OF GRAHAMSTOWN (*Allan Becher Webb*).

Late Scholar of Corpus Christi College, Oxford. Ordained Deacon, 1863; Priest, 1864. Fellow and Tutor of University College, Oxford, 1863; Vice-Principal of Cuddesdon College, 1864 to 1867. Consecrated Bishop of Bloemfontein, 1870; translated to Grahamstown, 1883. Author of several devotional works.

THE BISHOP OF LEBOMBO (*William Edmund Smyth*).

Late Scholar of King's College, Cambridge; Carus Prize. Ordained Deacon, 1882; Priest, 1883. Curate of St. Mary the Less, Cambridge, 1882 to 1886; Chaplain to the Bishop of Zululand, 1889; Missionary and Theological Tutor at Isandhlwana, 1889 to 1892. Consecrated Bishop of Lebombo, 1893.

THE BISHOP OF NATAL (*Arthur Hamilton Baynes*).

Late Ludwell and Robinson Exhibitioner of Oriel College, Oxford. Ordained Deacon, 1881; Priest, 1882. Curate of St. Mary's, Nottingham, 1881 to 1884; Vicar of St. James's, Nottingham, and Chaplain to Nottingham General Hospital, 1884 to 1888. Domestic Chaplain to the Archbishop (Benson) of Canterbury, 1888 to 1892; one of the six Preachers of Canterbury Cathedral, 1891 to 1892; Vicar of Christ Church, Greenwich, 1892 to 1893. Consecrated in Westminster Abbey, 1893, Bishop of Maritzburg and Natal. Dr. Baynes proceeded to a heavy and difficult work when he left England for South Africa. He has surmounted these difficulties tactfully, energetically, and with self-sacrifice. He returns home for the first time since he assumed the duties of the See, and he will be welcomed by a host of friends in the old country.

THE BISHOP OF PRETORIA (*Henry Brougham Bousfield*).

Late Exhibitioner of Gonville and Caius College, Cambridge. Ordained Deacon, 1855; Priest, 1856. Rural Dean of West Andover, 1873 to 1878. Consecrated, 1878, in St. Paul's Cathedral, Bishop of Pretoria. Author of "Six Years in South Africa."

THE BISHOP OF ST. JOHN'S, KAFFRARIA (*Bransby Lewis Key*).

St. Augustine's College, Canterbury. Ordained Deacon, 1864; Priest, 1866. Priest in charge of St. Augustine's, Transkei, South Africa, 1864 to 1883. Consecrated Bishop Coadjutor of St. John's, Kaffraria, 1883; Bishop of St. John's, Kaffraria, by succession, 1886.

THE COADJUTOR BISHOP OF CAPE TOWN (*Alan George Sumner Gibson*).

Late Scholar of Corpus Christi College, Oxford. Ordained Deacon, 1879; Priest, 1881. Vice-Principal St. Paul's Mission House, Burgh-le-Marsh, 1879 to 1880; Archdeacon of Kokstad, 1886. Canon of St. John's Pro-Cathedral, Umtata, 1885 to 1894. Consecrated Coadjutor Bishop of Cape Town, 1894.

The Province of the West Indies.

THE BISHOP OF JAMAICA—METROPOLITAN (*Enos Nuttall*).

Ordained Deacon and Priest, 1866. Island Curate of St. George's, Kingston, Jamaica, 1866 to 1880; Bishop in charge of the Diocese of Honduras, 1881 to 1891. Consecrated Bishop of Jamaica in St. Paul's Cathedral, 1880; Primate of the West Indies, 1893. Author of "The Churchman's Manual" (1894).

THE BISHOP OF BARBADOS (*Herbert Bree*).

Gonville and Caius College, Cambridge. Ordained Deacon and Priest, 1852. Rector of Brampton, 1870 to 1882. Consecrated at Lambeth, May, 1882, Bishop of Barbados. Jurisdiction—the Island of Barbados and the Windward Islands.

THE BISHOP OF GUIANA (*William Proctor Swaby*).

Late Barry Scholar and Divinity Exhibitioner of Hatfield Hall, Durham. Ordained Deacon, 1871; Priest, 1872. Vicar of Castletown, County Durham, 1874 to 1884; Vicar of St. Mark's, Millfield, County Durham, 1884 to 1893. Consecrated Bishop of Guiana in Westminster Abbey, 1893. Author of "The History of Hylton Castle" (1883).

THE BISHOP OF HONDURAS (*George Albert Ormsby*).

Trinity College, Dublin. Hebrew Prize, Syriac and Chald. Prize. Ordained Deacon, 1866; Priest, 1867. Domestic Chaplain to the Duke of Manchester, 1867 to 1892; Vicar of St. Stephen's, Walworth, 1885 to 1893; Organizing Secretary for Church of England Temperance Society for the Diocese of Rochester, 1889-93. Consecrated Bishop of Honduras in St. Mary's, Newington, 1893.

THE BISHOP OF TRINIDAD (*James Thomas Hayes*).

Trinity College, Cambridge. Ordained Deacon, 1871; Priest, 1872. Rector of Swineshead, Hunts, 1874 to 1886; Vicar of Holy Trinity, Hinckley, 1886 to 1888; St. Margaret's, Leicester, 1888 to 1889. Consecrated, 1889, Bishop of Trinidad in Westminster Abbey.

THE ASSISTANT BISHOP OF JAMAICA (*Charles Frederick Douet*).

Corpus Christi College, Cambridge. Ordained Deacon, 1863; Priest, 1864. Acting Archdeacon of Middlesex, 1879 to 1884; Rector of the Cathedral, Spanish Town, 1876 to 1891; Principal of Government Training College for Schoolmasters, 1876 to 1890 (all in Jamaica); Archdeacon of Surrey, 1884. Consecrated Assistant Bishop of Jamaica, 1888, in Westminster Abbey.





THE LORD ARCHBISHOP OF ARMAGH.

CHAPTER VI.

Bishops in the Colonies and Missionary Bishops, holding Commissions from the See of Canterbury, expected to attend the Lambeth Conference, 1897.

THE BISHOP OF CALEDONIA (*William Ridley*).

Church Missionary College, Islington, 1863. Ordained Deacon, 1866; Priest, 1867. Church Missionary Society's Missionary in Peshawur and Afghanistan, 1866 to 1870; Chaplain of the English Church in the Kreuz Strasse, Dresden, 1871 to 1872; Vicar of Shelley, near Huddersfield, 1872 to 1873; Mold Green, 1873 to 1874; St. Paul's, Huddersfield, 1874 to 1879. Consecrated, 1879, Bishop of Caledonia, British Columbia.

THE BISHOP OF COLUMBIA (*William Willcox Perrin*).

Trinity College, Oxford. Ordained Deacon, 1871; Priest, 1872. Curate of St. Mary's, Southampton, 1871 to 1881; Vicar of St. Luke's, Southampton, 1881 to 1893. Consecrated, 1893, in Westminster Abbey, Bishop of Columbia.

THE BISHOP OF THE CHURCH OF ENGLAND IN COREA (*Charles John Corfe*).

All Souls' College, Oxford. Ordained Deacon, 1866; Priest, 1867. Chaplain Royal Navy, 1867; Retired List, 1889; Honorary Chaplain to H.R.H. the Duke of Saxe-Coburg Gotha, 1889; Chaplain to the Bishop of North China, Chefoo, 1881 to 1883. Consecrated Bishop of the Church of England in Corea, 1889.

THE BISHOP OF THE CHURCH OF ENGLAND IN EASTERN EQUATORIAL AFRICA (*Alfred Robert Tucker*).

Christ Church, Oxford. Ordained Deacon, 1882; Priest, 1883. Curate of St. Andrew the Less, Clifton, 1882 to 1885; St. Nicholas, Durham, 1885 to 1890. Consecrated Bishop of

the Church of England in Eastern Equatorial Africa, in Lambeth Parish Church, 1890.

THE BISHOP OF GIBRALTAR (*Charles Waldegrave Sandford*).

Late Student of Christ Church, Oxford. Ordained Deacon, 1855; Priest, 1856. Tutor of Christ Church, 1855 to 1870; Proctor, 1859 to 1860; Senior Censor of Christ Church, 1860 to 1870; Whitehall Preacher, 1862 to 1864; Chaplain to the Bishop of London, 1864 to 1868; Public Examiner and Select Preacher at Oxford, 1868 to 1869; Examining Chaplain and Commissary to Archbishop of Canterbury, 1868 to 1873. Consecrated Bishop of Gibraltar, 1874. Author of "Words of Counsel to English Churchmen Abroad."

THE BISHOP OF HONOLULU (*Alfred Willis*).

St. John's College, Oxford. Ordained Deacon, 1859; Priest, 1860. Curate of Strood, Kent, 1859 to 1862; Perpetual Curate of St. Mark's, New Brompton, Kent, 1863 to 1872. Consecrated Bishop of Honolulu, in Lambeth Palace Chapel, 1872.

THE BISHOP OF THE CHURCH OF ENGLAND IN JERUSALEM AND THE EAST (*George Francis Popham Blyth*).

Lincoln College, Oxford. Ordained Deacon, 1855; Priest, 1856. Chaplain to the Bishop of Calcutta, 1867; Archdeacon and Chaplain of Pro-Cathedral, Rangoon, 1879 to 1887. Consecrated Bishop of the Church of England in Jerusalem and the East, in Lambeth Palace Chapel, 1887.

THE BISHOP OF THE CHURCH OF ENGLAND IN KIU-SHIU (S. JAPAN) (*Henry Evington*).

Church Missionary College, Islington; Pembroke College, Oxford. Ordained Deacon, 1874; Priest, 1876. Church Missionary Society's Missionary at Osaka, Japan, 1874 to 1894; Acting Secretary C.M.S. Japan Mission, 1885 to 1888; Examining Chaplain to Bishop Bickersteth (Japan), 1887 to 1894. Consecrated, 1894, Bishop in South Japan, or Kiu-Shiu.

THE BISHOP OF MAURITIUS (*William Walsh*).

St. Alban's Hall, Oxford. Ordained Deacon, 1860; Priest, 1861. Association Secretary to Church Missionary Society for Kent, Surrey, and Sussex, 1865 to 1870; Chaplain in Rome, 1878 to 1879; Vicar of St. Matthew's, Newington, Surrey, 1879 to 1886; Mission Chaplain to Bishop of London, 1888 to 1891. Consecrated Bishop of Mauritius, 1891. Author of "Progress of the Church in London during the last Fifty Years" (1887).

THE BISHOP OF THE CHURCH OF ENGLAND IN MID-CHINA (*George Evans Moule*).

Late Mawson Scholar of Corpus Christi College, Cambridge. Ordained Deacon, 1851; Priest, 1852. Curate of Fordington, Dorset, 1851 to 1855. Chaplain of the Dorset County Hospital, 1855 to 1857. Consecrated Bishop in Mid-China, 1880, in St. Paul's Cathedral.

THE BISHOP OF NEWFOUNDLAND (*Llewellyn Jones*).

Trinity College, Cambridge. Ordained Deacon, 1864; Priest, 1865. Curate of Bromsgrove, 1864 to 1874; Rector of Lower Hereford with Ashford-Carbonell, 1874 to 1878. Consecrated, 1878, in St. Paul's Cathedral, Bishop of Newfoundland.

THE BISHOP OF NEW WESTMINSTER (*John Dart*).

St. Mary's Hall, Oxford. Ordained Deacon, 1860; Priest, 1861. Vice-Principal and Science Lecturer of St. Peter's College, Peterborough; Warden of St. Thomas's College, Colombo; and Chaplain to Bishop Claughton of Colombo; President of Windsor, Nova Scotia, and Canon of Halifax, 1876 to 1885. Consecrated Bishop of New Westminster, 1895.

THE BISHOP FOR OSAKA (*William Awdry*).

Balliol College, Oxford. Ordained Deacon, 1866; Priest, 1867. Fellow and Lecturer of Queen's College, Oxford, 1866 to 1868; Second Master of Winchester College, 1868 to 1872; Head Master of St. John's College, Hurstpierpoint, 1873 to 1879; Principal of Chichester College, 1879 to 1886; Canon of Chichester, 1879 to 1888. Bishop Suffragan of Southampton, 1895 to 1896. Consecrated Bishop Suffragan of Southampton, 1895. Bishop of the Church of England for Osaka, 1896.

THE BISHOP OF THE CHURCH OF ENGLAND IN SOUTH TOKYO (*Edward Bickersteth*).

Pembroke College, Cambridge. First-Class Theological Tripos, and Scholefield and Evans University Prize, 1874. Fellow of Pembroke College, 1875. Ordained Deacon, 1873; Priest, 1874. Theological Lecturer of Pembroke College, Cambridge, 1875 to 1877. Head of Cambridge University Mission to Delhi, 1877 to 1884; Examining Chaplain to the Bishop of Lahore, 1878 to 1884; Rector of Framlingham, Suffolk, 1884 to 1885. Consecrated Bishop of the Church of England in Japan, 1886. Author of "The Church in Japan," etc.

THE BISHOP OF THE CHURCH OF ENGLAND IN WESTERN EQUATORIAL AFRICA (*Herbert Tugwell*).

Corpus Christi College, Cambridge. Ordained Deacon, 1880; Priest, 1881. Curate of Petworth, Sussex, 1880 to 1889. Church Missionary Society's Missionary at Lagos, West Africa, 1889 to 1894. Consecrated in Lambeth Palace Chapel, 1894, Bishop in Western Equatorial Africa.

THE BISHOP OF ZANZIBAR (*William Moore Richardson*).

Late Postmaster of Merton College, Oxford. Ordained Deacon, 1869; Priest, 1870. Second Master of All Saints' School, Bloxham, 1876 to 1879. Vicar of Ponteland, Northumberland, 1889 to 1895. Consecrated Bishop of Zanzibar and Missionary Bishop in East Africa in St. Paul's Cathedral, 1895.

ASSISTANT BISHOP IN WESTERN EQUATORIAL AFRICA (*Isaac Oluwole*).

University of Durham (Fourah Bay). Ordained Deacon, 1881; Priest, 1884. Principal of Church Missionary Society's Grammar School at Lagos, 1879 to 1893. Consecrated Assistant Bishop in Western Equatorial Africa, 1893.

ASSISTANT BISHOP IN WESTERN EQUATORIAL AFRICA (*Charles Phillips*).

Church Missionary Society's Training Institution, Abeokuta, 1860 to 1863. Ordained Deacon, 1876; Priest, 1879. Church Missionary Society's Missionary at St. Jude's, Ebute Meta, Lagos, 1876; Ode Onda, Yoruba, West Africa, 1877 to 1893. Consecrated Assistant Bishop in Western Equatorial Africa, 1893. Bishops Oluwole and Phillips are the first native Bishops consecrated since the late Bishop Crowther, who attended the Lambeth Conference of 1888.



CHAPTER VII.

The Bishops of the American Church expected to attend the Lambeth Conference, 1897.

THE BISHOP OF ALBANY (*William Croswell Doane*).

Born, 1832. Graduated at Burlington College, Burlington, New Jersey, 1850. Deacon, 1853; Priest, 1856. Received the Degree of Doctor of Sacred Theology from Columbia College, 1867. Consecrated Bishop of Albany in St. Peter's Church, Albany, 1869.

THE BISHOP OF CENTRAL PENNSYLVANIA (*Nelson Somerville Rulison*).

Born, 1843. Graduated from the General Theological Seminary, 1866. Deacon, 1866; Priest, 1867. Consecrated Assistant Bishop of Central Pennsylvania, 1884, in St. Paul's Church, Cleveland, Ohio.

THE BISHOP OF COLORADO (*John Franklin Spalding*).

Born, 1828. Graduated at Bowdoin College, Brunswick, Maine, 1853, and at the General Theological Seminary, New York, 1867. Deacon, 1857; Priest, 1858. Consecrated Missionary Bishop of Colorado, with jurisdiction in Wyoming, in St. Paul's Church, Erie, 1873.

THE BISHOP OF DELAWARE (*Leighton Coleman*).

Consecrated Bishop of Delaware, 1888. Diocese comprises the State of Delaware; Population (1890), 167,871. Square miles, 2050. The Diocese was organized in 1791.

THE BISHOP OF EASTON (*William Forbes Adams*).

Born in Ireland, 1833. Went to the United States with his father in 1841. Admitted to the Bar in Mississippi, but soon began to study for the Ministry. Deacon, 1859; Priest, 1860. Consecrated Missionary Bishop of New Mexico and Arizona, 1875; resigned through ill health, 1876; then became Rector

of Holy Trinity Church, Vicksburg; remained there until 1887, when he was elected Bishop of Easton, and translated to that Diocese.

THE BISHOP OF FOND DU LAC (*Charles Chapman-Grafton*).

Born, 1830. Educated at Boston Latin School, and Harvard Law School. The years from 1865 to 1871 he spent in Oxford, assisting in founding the Mission Society of St. John the Evangelist. Consecrated Bishop of Fond du Lac in St. Paul's Cathedral, Fond du Lac, 1889.

THE BISHOP OF GEORGIA (*Cleland Kinloch Nelson*).

Born, 1852. Graduated at St. John's College, Annapolis, Maryland. Deacon, 1875; Priest, 1876. Elected Bishop of Georgia at a special election held in Christ Church, Macon, Nov. 12, 1891, and consecrated third Bishop of Georgia in St. Luke's Cathedral, Atlanta, 1892.

THE BISHOP OF HAITI (*James Theodore Holly*).

Born, 1829. Educated in the Public Schools of New York and Brooklyn. His parents were Roman Catholics, but at the age of 21 he abandoned the Roman Church. Deacon, 1855; Priest, 1856. Elected, in 1874, Bishop of the Haitien Church, and consecrated in the same year. Of African descent and of free-born ancestors.

THE BISHOP OF INDIANA (*John Hazen White*).

Consecrated fourth Bishop of Indiana, 1895. Diocese comprises the State of Indiana, organized 1838. Population (1890), 2,190,404. Square miles, 35,910.

THE BISHOP OF IOWA (*William Stevens Perry*).

Born, 1832. Graduated at Harvard College, Cambridge, Massachusetts, 1854. Deacon, 1857; Priest, 1808. Historiographer of the American Church, 1868; Professor of History in Hobart College, 1871 to 1873. Consecrated Bishop of Iowa in Trinity Church, Geneva, Diocese of Western New York, 1876. Author of numerous religious and historical works.

THE BISHOP OF KANSAS (*Frank R. Millsbaugh*).

Consecrated third Bishop of Kansas, 1895. Formerly Secretary to the Board of Missions, Minneapolis, in the Diocese of Minnesota.

THE BISHOP OF KENTUCKY (*Thomas Underwood Dudley*).

Born, 1837. Graduated at the University of Virginia, 1858. Deacon, 1867; Priest, 1868. Consecrated Assistant Bishop of Kentucky, in Christ Church, Baltimore, 1875. Before entering

the Ministry he was Professor of Latin and Greek in the University of Virginia, and during the Civil War held a Commission in the Commissary Department of the Confederate Army.

THE BISHOP OF LEXINGTON (*Lewis William Burton*).

Born, 1852. Graduated from Kenyon College, 1873, being first Honour man of his class. Deacon, 1877; Priest, 1878. Consecrated in St. Andrew's Church, Louisville, 1896, first Bishop of Lexington—constructed out of the Eastern half of the Diocese of Kentucky.

THE BISHOP OF LOS ANGELES (*Joseph H. Johnson*).

Born, 1847. Received his preparatory education at a private school in Albany, and graduated from Williams College in 1870, and from the General Theological Seminary in 1873. Deacon, 1873; Priest, 1874. Formerly Dean of the Detroit Convocation, and a member of the Standing Committee of the Diocese of Michigan. In 1892 was elected Missionary Bishop of Northern Michigan, but declined. Consecrated Bishop of Los Angeles at Christ Church, Detroit, 1896.

THE BISHOP OF MAINE (*Henry Adams Neely*).

Born, 1830. Graduated at Geneva (now Hobart) College, New York, 1849, and was Tutor there 1850 to 1852. Deacon, 1852; Priest, 1854. Consecrated Bishop of Maine, 1867, in Trinity Chapel, New York.

THE BISHOP OF MARQUETTE (*Gershom Mott Williams*).

Born, 1857. Son of Brig.-General Thomas Williams, of the regular army, who was killed at the battle of Baten Rouge, in 1862. Educated at the Newburgh Free Academy and at Cornell University. Admitted to the Bar at Detroit, 1879. Deacon, 1880; Priest, 1882. Dean of All Saints' Cathedral, Milwaukee. Archdeacon of Northern Michigan. Consecrated first Bishop of Marquette, 1896.

THE BISHOP OF MARYLAND (*William Paret*).

Born, 1826. Graduated from Hobart College. Deacon, 1852; Priest, 1853. Elected Bishop of Maryland, 1884, and consecrated in the Church of the Epiphany, Washington, in the following year.

THE BISHOP OF MASSACHUSETTS (*William Lawrence*).

Born, 1850. Graduated at Harvard University, 1871. Deacon, 1875; Priest, 1876. Elected Bishop of Massachusetts,

in succession to the late Dr. Phillips Brooks, on May 4th, 1893, and consecrated in Trinity Church, Boston, Oct. 5th.

THE BISHOP OF MICHIGAN (*Thomas Frederick Davies*).

Born, 1831. Graduated from Yale, 1853, and from the Berkeley Divinity School, 1856. Deacon, 1856; Priest, 1857. From 1856 to 1862, Professor of Hebrew at Berkeley. Consecrated Bishop of Michigan at Philadelphia, 1889.

THE BISHOP OF MILWAUKEE (*Isaac Lea Nicholson*).

Born, 1844. His early education was received at St. Timothy's Hall, Catonsville, Maryland, at that time a Church School of high grade. Early years spent in commercial life. Graduated at Dartmouth College, 1869; Virginia Theological School, 1871. Deacon, 1871; Priest, 1872. In 1883, declined an election to the Episcopate of Indiana. Consecrated, 1891, Bishop of Milwaukee.

THE BISHOP OF MINNESOTA (*Henry Benjamin Whipple*).

Born, 1822. Engaged in mercantile pursuits and political matters for some years. Abandoned business and politics, became a candidate for Holy Orders, and studied Theology under the direction of Bishop de Lancey. Deacon, 1849; Priest, 1850. Consecrated first Bishop of Minnesota in St. James's Church, Richmond, Virginia, 1859. Is known as the "Apostle of the Indians."

THE BISHOP OF MISSISSIPPI (*Hugh Miller Thompson*).

Born, 1830. Educated academically in Cleveland, Ohio, and theologically at Nashotah House, Wisconsin. Deacon, 1852; Priest, 1856. Professor of Ecclesiastical History at Nashotah House, 1860. Editor-in-chief of "The American Churchman," afterwards editor-in-chief of "The Church Journal and Gospel Messenger." Consecrated Assistant Bishop of Mississippi in Trinity Church, New Orleans, 1883.

THE BISHOP OF MISSOURI (*Daniel Sylvester Tuttle*).

Born, 1837. Graduated at Columbia College, New York, 1857, and at the General Theological Seminary, 1862. Deacon, 1862; Priest, 1863. Consecrated Missionary Bishop of Montana, Idaho, and Utah in Trinity Chapel, New York, 1867. In 1868 was elected Bishop of Missouri, but declined. On the death of Bishop Robertson in 1886 was again elected Bishop of Missouri, and in September of that year was translated to the Diocese.

THE BISHOP OF NEBRASKA (*George Worthington*).

Born, 1843. Graduated at Hobart College, 1860. Was confirmed and ordained to the Diaconate and Priesthood by Bishop H. Potter, of New York. On the vacancy in the Episcopate of Michigan, caused by the deposition of Bishop McCoskry in 1878, a very spirited contest for his successor took place, and Dr. Worthington was twice elected by the clergy, but the laity refused to confirm. In 1883 the House of Bishops in Session elected him Missionary Bishop of Shanghai, which election he declined. Upon the death of Bishop Clarkson, which occurred in 1884, he was elected to the See of Nebraska, and was consecrated in St. John's Church, Detroit, on St. Matthias's Day, 1885.

THE BISHOP OF NEWARK (*Thomas Alfred Starkey*).

Born, 1824. Educated for, and entered upon the work of, a Civil Engineer, which he continued for several years. Deacon, 1847; Priest, 1848; consecrated Bishop of Northern New Jersey, in Grace Church, Newark, 1880. Bishop of Newark, 1880.

THE BISHOP OF NEW HAMPSHIRE (*William Woodruff Niles*).

Born, 1832. Graduated at Trinity College, Hartford, Connecticut, 1857, and the Berkeley Divinity School, Middletown, Connecticut, 1861. Deacon, 1861; Priest, 1862. Professor of Latin and Literature in Trinity College, 1864. Consecrated Bishop of New Hampshire in St. Paul's Church, Concord, New Hampshire, 1870. At one time editor of "The Churchman." At the time of his consecration, and for some years after, Bishop Niles was a British subject.

THE BISHOP OF NEW YORK (*Henry Codman Potter*).

Born, 1835. Son of the late Bishop of Pennsylvania, and nephew of the fifth Bishop of New York. Educated at the Episcopal Academy in Philadelphia, and entered upon mercantile life, which he shortly relinquished to study for Holy Orders. Graduated from the Theological Seminary of Virginia, 1857. Deacon, 1857; Priest, 1858. Secretary of the House of Bishops, 1865 to 1883. In 1875 elected Bishop of Iowa, which he declined. Consecrated Assistant Bishop of New York at Grace Church, New York, 1883. Succeeded his uncle, 1887.

THE BISHOP OF NORTH CAROLINA (*Joseph Blount Cheshire, Jun.*).

Born, 1850. Son of the Rev. Joseph Blount Cheshire, D.D., *Rector Emeritus* of Calvary Church, Tarboro. Graduated at Trinity College, Hartford. For two years he was a teacher, and afterwards studied Law, and was admitted to the Bar by

the Supreme Court of North Carolina, 1872. Deacon, 1878; Priest, 1880. Consecrated Bishop of North Carolina in Calvary Church, Tarboro, 1893.

THE BISHOP OF OHIO (*William Andrew Leonard*).

Born, 1848. Educated at Phillips's Academy, Andover, Massachusetts; St. Stephen's College, Annandale, New York; and at the Berkeley Divinity School. Deacon, 1871; Priest, 1872. Founded the Brooklyn Free Library, 1880. Declined an election as Assistant Bishop of Southern Ohio in 1888. Consecrated fourth Bishop of Ohio in St. Thomas's Church, New York, 1889.

THE BISHOP OF OREGON (*Benjamin W. Morris*).

Born, 1819. Graduated at the General Theological Seminary, New York, 1846. Deacon, 1846; Priest, 1847. Consecrated Missionary Bishop of Oregon and of Washington Territory in St. Luke's Church, Philadelphia, 1868.

THE BISHOP OF PENNSYLVANIA (*Ozi William Whitaker*).

Born, 1830. Graduated at Middleburg College, Vermont, 1856, and at the General Theological Seminary, New York, 1863. Was ordained Deacon and Priest in the same year. Elected Missionary Bishop of Nevada by the General Convention of 1868. Consecrated in St. George's Church, New York, 1869. In 1886 he was translated to his present work.

THE BISHOP OF PITTSBURG (*Cortlandt Whitehead*).

Born, 1842. Graduated from Phillips's Academy, Andover, Massachusetts, 1859, and from Yale College, 1863. Studied Theology at the Philadelphia Divinity School, where he graduated in 1867. Deacon, 1867; Priest, 1868. Served as Missionary in Colorado, under Bishop Randall, three years. Assistant Secretary of the Diocese of Central Pennsylvania, 1871 to 1882; and a Deputy to the General Convention from the same Diocese in 1871 and 1880. Consecrated Bishop of Pittsburg in Trinity Church, Pittsburg, 1882.

THE BISHOP OF SOUTH DAKOTA (*William Hobart Hare*).

Born, 1838. Entered the University of Pennsylvania, but on account of serious trouble with his eyes was obliged to withdraw before graduation. Deacon, 1859; Priest, 1862. Secretary and General Agent of the Foreign Committee of the Board of Missions. In 1871 elected, by the House of Bishops, Missionary Bishop to Cape Palmas, but declined. At a special meeting of the House of Bishops, held in New York, 1872, he was elected Missionary Bishop of Niobrara. Consecrated

Missionary Bishop of Niobrara in St. Luke's Church, Philadelphia, 1873. At the General Convention of 1883, Bishop Hare's jurisdiction was enlarged so as to embrace the present district of South Dakota, his title being changed to that of Bishop of South Dakota.

THE BISHOP OF SOUTHERN FLORIDA (*William Crane Gray*).

Born, 1835. Graduated at Kenyon College, 1859, and afterwards at Bexley Hall, the Theological School of Ohio. Deacon, 1859; Priest, 1860. Consecrated Missionary Bishop of Southern Florida, in the Church of the Advent, Nashville, in 1892.

THE BISHOP OF SOUTHERN OHIO (*Thomas Augustus Jaggard*).

Born, 1839. Deacon, 1860; Priest, 1863. Consecrated Bishop of Southern Ohio, in the Church of the Holy Trinity, Philadelphia, on April 28th, 1875. Educated in New York City, and entered upon a course of preparation for the Ministry while engaged in business. Entered the General Theological Seminary, 1869.

THE ASSISTANT BISHOP OF SOUTHERN OHIO (*Boyd Vincent*).

Born, 1845. Received his early education at Erie Academy, and graduated at Yale University in 1867, and at the Berkeley School of Divinity in 1871. Deacon, 1871; Priest, 1872. Deputy to the General Convention, 1883 and 1886. He also received a majority of clerical votes for the Bishopric of Delaware in 1888, but failed of election. Consecrated Assistant Bishop of Southern Ohio, 1889.

THE BISHOP OF SPOKANE (*Lemuel H. Wells*).

Born, 1841. Entered Trinity College, Hartford, but left at the breaking out of the war and entered the Army. Graduated at Hobart College, 1867. Received his theological education at the Berkeley Divinity School. Deacon, 1869; Priest, 1871. Was elected Missionary Bishop of Spokane, the Eastern Jurisdiction of Washington, by the General Convention of 1892, and consecrated in the same year.

THE BISHOP OF SPRINGFIELD (*George Franklin Seymour*).

Born, 1829. Graduated at Columbia College, 1850; and at the General Theological Seminary, 1854. Deacon, 1854; Priest, 1855. Missionary at Annandale, New York, 1855 to 1861, during which time he was the founder and first warden of St. Stephen's College, Annandale. Elected, 1865, Professor of Ecclesiastical History in the General Theological Seminary, and Dean in 1875, which positions he held until June, 1879.

Elected, 1874, Bishop of Illinois, but the House of Clerical and Lay Deputies declined to confirm the election. In December, 1877, he was elected Bishop of Springfield, and the election was confirmed by the Standing Committees and the Bishops. In April, 1878, he declined the appointment. At the annual meeting of that Diocese, on the 28th May, a resolution was unanimously passed asking him to withdraw his letter, which he did, and on June 11th, 1878, he was consecrated Bishop of Springfield in Trinity Church, New York.

THE BISHOP OF CAIRO AND ASSISTANT BISHOP OF SPRINGFIELD
(*Charles Reuben Hale*).

Born, 1837. Graduated at the University of Pennsylvania, 1858. Deacon, 1860; Priest, 1861. Chaplain in the United States Navy, 1863 to 1871. Was elected Assistant Bishop of Springfield, 1892; and consecrated in the same year in the Cathedral at Davenport. A great authority on Liturgies, and of Oriental languages. While still a student at the University of Pennsylvania, he was one of three who edited and published a translation of the inscription on the Rosetta Stone. Dean of the Cathedral at Davenport from 1886 until his election to the Episcopate. Bishop Hale has devoted a considerable part of his lifetime to the effort to bring together the Anglican and Eastern Communions.

THE BISHOP OF THE PLATTE (*Anson R. Graves*).

Born, 1842. Graduated at Hobart College, 1866. Principal of Ury House School, Philadelphia, 1866. Entered the General Theological Seminary, and graduated there in 1870. Deacon, 1870; Priest, 1871; Secretary of the Board of Missions at Minneapolis; and an Examining Chaplain in the Diocese of Minnesota, 1883 to 1890. Consecrated Missionary Bishop of The Platte at Gethsemane Church, Minneapolis, January 1st, 1890.

THE BISHOP OF TEXAS (*George Herbert Kinsolving*).

Born, 1849. Son of the Rev. Ovid A. Kinsolving, of the Virginia Theological Seminary. Graduate of the University of Virginia; Graduate of the Virginia Theological Seminary, 1873. Deacon, 1874; Priest, 1875. Elected Assistant Bishop of Texas on May 19th, 1892; and consecrated in the Church of the Epiphany, Philadelphia, on October 12th of that year.

THE BISHOP OF VERMONT (*Arthur Crawshaw Alliston Hall*).

Born in Berkshire, England, 1847. Entered Christ Church College, Oxford, and took his degree of B.A. in 1869, and M.A.

in 1872. Deacon, 1870; Priest, 1871. Went to America in 1873, and became Assistant to the Bishop of Fond du Lac, at the Church of the Advent, Boston. While in Boston he was naturalized, and became an American citizen. In 1892 engaged in Mission Work in England, in connection with the Society of St. John the Evangelist. Elected Bishop of Vermont, 1893; and consecrated in St. Paul's Church, Burlington, Vermont, in 1894.

THE BISHOP OF WASHINGTON (*Henry Yates Satterlee*).

Born, 1843. Graduated from the Columbia College in 1863, and from the General Theological Seminary in 1866. Deacon, 1865; Priest, 1867. Declined an election as Assistant Bishop of Ohio in 1888, and also an election as Bishop of Michigan in 1889. Was unanimously elected Bishop of the new Diocese of Washington, at its primary Convention, December 4th, 1895; and consecrated in Calvary Church, New York, 1896. At the time of his elevation to the Episcopate, Dr. Satterlee was a member of the Standing Committee of the Diocese of New York. Has always been especially prominent in the Church Temperance Society.

THE BISHOP OF WESTERN NEW YORK (*William David Walker*).

Born, 1839. Graduated at Columbia College, 1859; at the General Theological Seminary, 1862. Deacon, 1862; Priest, 1863. Consecrated Missionary Bishop of North Dakota, in Calvary Church, New York, 1883; translated to the Bishopric of Western New York, 1897.

THE BISHOP OF WESTERN TEXAS (*James Steptoe Johnston*).

Consecrated, 1888, Bishop of the Missionary Jurisdiction of Western Texas, a district of over 80,000 square miles.

THE BISHOP OF WEST MISSOURI (*Edward Robert Atwill*).

Born, 1840. Graduated at Columbia College, 1862, and at the General Theological Seminary, 1864. Deacon, 1864; Priest, 1865. Deputy to General Convention in 1874, 1877, 1880, 1886, and 1889, both from Vermont and Ohio. At the time of his election to the Episcopate, he was President of the Standing Committee, Dean of the Northern Convention, Examining Chaplain, and Honorary Canon of the Cathedral in the Diocese of Ohio. Consecrated Bishop of West Missouri in Trinity Church, Toledo, October 14th, 1890.

THE (MISSIONARY) BISHOP OF SHANGHAI (*Frederick Rogers Graves*).

Born, 1858. Graduated from Hobart College, 1878, and from the General Theological Seminary, 1881. Deacon, 1881;

Priest, 1882. His whole ministry has been spent in China, to which field he was appointed before his ordination. Consecrated Missionary Bishop of Shanghai, 1893.

THE (MISSIONARY) BISHOP OF TOKYO (*John McKim*).

Born, 1852. Graduated in 1879 at Nashotah Seminary. Deacon, 1878; Priest, 1879. His work for a short time was in the Diocese of Chicago, after which he took work in the Japan Mission, of which he is now Bishop. Consecrated, 1893.





THE LORD ARCHBISHOP OF DUBLIN.

CHAPTER VIII.

St. Paul's Cathedral.

IN very early days, after St. Augustine came over to England, the Venerable Bede tells us that a Christian building was erected where St. Paul's Cathedral now stands, and tradition goes back still further, and affirms that the same site was originally dedicated to the worship of some pagan divinity.

In the year 610, Ethelbert, king of Kent, undertook to build St. Paul's Church, which he endowed generously; but it was not until the reign of Athelstan that London became the metropolis of England, and to this prince St. Paul's Cathedral is said, perhaps, to have owed, more than to any other, its permanent establishment. After the death of Athelstan, and under the government of Edwy, it sank into comparative insignificance, and was restored to prosperity by Dunstan. Here Ethelred was buried, and Edmund Ironside crowned. In the royal palace which adjoins St. Paul's was Canute's chief residence, and he endowed the Dean's office with the plot of ground contiguous to the Cathedral, afterwards called the Deanery, and with a valuable estate at Shadwell. One chronicler says that it was in this palace garden, where it declines towards the banks of the river, that King Canute rebuked his courtiers.

Harold, the son of Godwin, in the next age, was crowned in St. Paul's Cathedral. William the Conqueror became a great benefactor to it, and the charter whereby he

confirmed to it all its estates ends with these words: "I will that the Church be as free in all things as I would my own soul should be at the Day of Judgment."

To the prudence of a Norman, who was bishop of the diocese at the time of the Conquest, London and her Cathedral owe the confirmation of the laws and privileges which they used to enjoy under the Saxon kings.

In 1086 the Cathedral was destroyed by fire, and this is said to have happened previously in 961, but as it was rebuilt during the next year, the damage could hardly have been very serious.

It was after the fire in 1086 that Maurice, then Bishop of London, conceived, says Stowe, "the vast design of erecting the magnificent structure which immediately preceded the present Cathedral, a work that men of that time judged would never have been finished, it was so wonderful for length and breadth;" and both this bishop and his successor devoted the whole of their episcopal revenues to the scheme, supporting themselves and their dependents by other means. "King William (Rufus) gave toward the building of the east end the choyce stones of his castle, standing near to the bank of the river Thames."

In 1096, Anselm, Archbishop of Canterbury, was consecrated in the new Cathedral, as was also Ralph Flambard, Bishop of Durham, in 1099. The work of building was still in progress during the reigns of Henry I., Stephen, and Henry II., although during the reign of Stephen it seems to have been nearly at a standstill.

In 1132 and 1135-6 the Cathedral was again partially burnt; but the work of building and restoration went on, and the edifice, founded by Maurice in 1086, was completed in 1315. During that time ten sovereigns had reigned in England, and there had been seventeen bishops of London.

In 1314 a beautiful clock had been erected, on which the hours were indicated by the hand of an angel.

In spite of all the precautions which Bishop Segrave

had taken to avoid destruction by fire, on February 1st, 1444, the lofty spire was struck by lightning, and the damage thus caused was not repaired until 1462. In 1561, once again the spire was set on fire, this time through the carelessness of an old workman, who left, during his dinner-hour, a pan of burning charcoal in the steeple. A great part of the roof was also burnt. Queen Elizabeth gave commands to the mayor and citizens to do at once what was necessary to make good the damage, and she gave a thousand marks towards the expenses, and granted a warrant for a thousand loads of timber to be taken from her forests and elsewhere in her dominions. The clergy and others also gave liberally, and within a month of the occurrence of the fire the roof was well covered over, but the spire was never rebuilt, although sufficient money was collected for this purpose.

In consequence of the many accidents that had befallen the Cathedral, and the hasty way in which the last repairs had been executed, in the reign of James I. it was in a very ruinous condition; but nothing was done to restore it until Laud was raised to the See of London, when, through the liberality of Charles I., and the exertions of Laud, £104,330 4s. 8d. were collected to again repair the building. Sir Inigo Jones was the architect chosen to carry out the work, and during the next nine years great progress was made; but when the dissensions arose between the King and Parliament, the Cathedral suffered dreadfully. The money and materials which had been intended for repairs were seized by the Parliament; the revenues of the Church were confiscated; the body of the building, with the exception of the choir, which was still used for worship, was converted into stables, barracks, and shops, with lodgings, while part of the pavement was broken up for saw-pits, and the rest used for sports for the soldiers.

When Charles II. came to the throne a public subscription to repair the building was again set on foot; but no sooner had the collection been made than the Great Fire

of London broke out, on September 1st, 1666, and the flames again attacked St. Paul's Cathedral. After wasting several years in the labour and expense of trying to repair the old Cathedral, it was decided to pull down the walls and build a new one, of which Dr. Christopher Wren was to be the architect.

The old Cathedral had been built in the form of a cross, the parish church of St. Gregory being annexed to the Cathedral. It had north and south aisles, and to each side of the west front a square tower was attached.

On the south side of the Nave was a four-sided cloister, the centre of which was a chapter-house. The transept had an extra aisle, and a square tower rose from the point where the nave and choir met the transept.

The interior of the Cathedral was very beautiful, and afforded a complete view from east to west. The length of the church was 690 feet and the breadth 130.

Within the walls were the chapels of Bishop Kemp, St. George, St. Dunstan, and of "Our Ladye," besides many monuments and shrines. In the nave stood a great cross, and before the north door a crucifix. Statues of the Virgin and other saints stood about the church, and on the right side of the high altar was an oil-painting of St. Paul in a tabernacle of wood. The church contained many treasures, which were taken from her at the Reformation; and what the early Reformers spared was appropriated under the Commonwealth by the Puritans. It was in St. Paul's Cathedral that, in 1371, the Archbishop of Canterbury and the Bishop of London examined Wickliffe as to his tenets.

On September 18, 1547, the Litany was first chanted in the Cathedral, and the Epistle and Gospel read in English at high mass. On November 1, 1552, the new Book of Common Prayer was first used in this church and other city churches. In Mary's reign, Bonner, the deprived Bishop, was reinstated, when the Latin service was again restored, and Cardinal Pole was chosen to preach in

the Cathedral before Queen Mary and her husband, Philip of Spain.

Elizabeth's accession again caused a change in the services, and on Whit-Sunday, in 1559, the then new Book of Common Prayer was once more in use.

In the reign of Queen Mary, we are told, the Cathedral was often used as a roadway to carry articles of food and drink; and that also horses and mules were led through it as though it were a common thoroughfare, and an Act had to be passed to put this down. In the next reign matters were no better, for one of the chapels was let for a workshop, a vault was converted into a wine-cellar, and in the cloisters trunks and such-like articles were let out to trunk-makers, and the church was much disturbed. Bills were also affixed upon her columns, and the sacred edifice was a meeting-place for the idle and worldly.

ST. PAUL'S NEW CATHEDRAL.

Dr. Christopher Wren was requested to prepare plans and designs to erect a new Cathedral, and in little more than a year's time he produced a very beautiful model; but as it was in the Grecian style, it was rejected, and Wren had to make another design, upon which the present Cathedral was constructed, as it was approved by King Charles II., but Wren himself always preferred the first design he had made.

To remove what remained of the old structure was a work of difficulty; but it was accomplished, and the first stone of the new building was laid at the north-east corner of the choir by Thomas Strong, a mason, on June 21, 1675, and in spite of difficulties the work steadily went on.

The highest stone of the pile was laid at the top of the lantern by Mr. Christopher Wren, son of the architect, in the year 1710, and soon after this, Queen Anne, with the members of both Houses of Parliament, and a large assembly of citizens, attended divine service in the newly-finished building; but the first service that had been held

there was the Thanksgiving for the peace of Ryswick, on December 2, 1697.

The whole expense of rebuilding St. Paul's Cathedral had been £736,000; but the public had contributed generously, and to obtain the sum required a tax had been levied on coals.

The whole building was erected while one bishop, Dr. Henry Compton, presided over the diocese.

Its ground plan is that of a Latin cross, with an additional transept at the west end, and a half-circular projection for the altar at the east end.

The dome rises from where the nave and transept meet, and is terminated by a lantern, on which are a gilt ball and cross.

The entire length of the church from east to west is 500 feet, the greatest breadth across the transepts 250 feet, the width of the nave 118 feet.

The grand west front of the Cathedral has a handsome portico, divided into two stories like the rest of the building, the upper consisting of eight, the lower of twelve columns, resting on a basement, formed by a double flight of steps, and surmounted by a pediment, flanked on both sides by a tower, one serving for a belfry, the other for the clock tower. Over the columns is a representation of the conversion of St. Paul, by Francis Bird. Over the pediment are three statues, 11 feet high; St. Paul on the apex, St. Peter on his right hand, and St. James, in a pilgrim's garb, on his left.

The entablature of the north portico has a carving of the Royal arms, supported by angels, and that of the south portico, the entrance to the transept, has a phoenix rising from the flames, with the name "Resurgam" ("I shall rise again") beneath it.

The east end of the church is semicircular. The letters "W. M.," surmounted by a crown, and encircled by palm branches, stand for William and Mary, in whose reign this part of the Cathedral was finished.

The dome, or cupola, a beautiful feature of the building, is 145 feet in outward, and 108 feet in inward, diameter. It rises from a circular basement, above which is a stone gallery. About twenty feet above the roof of the church is a Corinthian colonnade, formed by thirty-two columns, which support the Golden Gallery, from the centre of which the stone lantern rises, surmounted by the large ball and cross which end the building.

Bird executed the statue of Queen Anne, in front of the west entrance to the Cathedral, with the group at her feet to indicate her dominion over Great Britain, Ireland, France, and America.

He also modelled the pines for the towers and the cross, ball, and scrolls for the lantern, receiving for his work the sum of £1280.

The clock strikes on the three old bells—the biggest, on which the hours are struck, weighing 5 tons 4 cwt., is the famous great bell that is never tolled unless a member of the Royal family, the Lord Mayor, the Dean of Canterbury, the Archbishop of Canterbury, or a Bishop of London, dies. It is called “The Great Tom.” King William III. gave it to the new Cathedral of St. Paul’s. Its weight is 11,474 pounds.

Beneath this hangs the new “Great Paul,” which weighs nearly seventeen tons. It is used as the five minutes’ service bell on Sundays and Holy Days. It is also rung every day for five minutes at one o’clock.

THE INTERIOR.

On entering the Cathedral at the west end we come to three doors, and the bas-relief which adorns the middle door represents St. Paul preaching to the Bereans.

The Cathedral consists of a nave, choir, transepts, and side aisles, and the architecture is in simple and regular Roman style.

The best idea of its beauty and grandeur is obtained by entering from the west door facing Ludgate Hill. The

dome rises as it were from the centre of the cross, in the shape of which the Cathedral is built. The nave is divided from the side aisles by elegant piers and arches, ornamented with columns and pilasters adorned with festoons, cherubim, and other devices, thus affording a grace usually lacking in buildings of Gothic design.

The vault of the church consists of twenty-four cupolas, cut off semicircularly with segments to join to the great arches one way, these being, in the other direction, cut across with elliptical cylinders, thus admitting the upper nave lights.

The window alcoves are well disposed, having their arches filled with hexagonal, octagonal, and other panels. The central area below the dome is an octagon, formed by eight massive piers; four of which, viz. those that terminate the middle aisle, are forty feet apart, while the others are only twenty-eight feet. The spandrils between the arches above form the area into a circle, which is crowned by a large cornice, partly supporting, by its projection, the Whispering Gallery.

Here begins the interior tambour of the dome, which consists of a high pedestal and cornice, forming the base-ment to a range of apparently fluted pilasters, twenty-four windows occupying the intervals between.

Above this, over the cornice of the pilasters, springs the internal dome, the idea of which is said to have been taken from the Pantheon at Rome, and is made of brick.

The Whispering Gallery, which encircles the interior of the lower part of the dome, is so constructed that a low whisper breathed against the wall, in any part of the circle, may be heard on the opposite side.

The Library is chiefly remarkable for the floor, which is constructed of 2300 small pieces of oak disposed in geometrical figures. It was founded originally by Bishop Compton, and provided by him with books, but most of the original ones perished in the Great Fire. Under the care of the present librarian, valuable books are constantly

being added to the Library, and in the show room are some very interesting autographs. The Library is over the Wellington Chapel, and it can be reached by a flight of steps which appear to hang together without any support.

In the body of the Cathedral, the pavement just below the dome comprises a circle of exactly the same circumference as the dome, paved alternately with dark and light marble. The whole of the altar screen is of white Parian marble, and the steps in front of the altar are also of white marble.

MONUMENTS AND BURIALS.

There are hardly any remains of the monuments which were in old St. Paul's, but, during the building operations in connection with the crypt of the present building, stones were found which evidently had at one time formed parts of the old monuments.

Portions only of six figures now remain, which were in old St. Paul's, and these are in a very imperfect condition. The one in the best preservation is that of Dr. Donne, a Dean of St. Paul's, who is represented in his shroud. This has been erected in the south choir aisle. The others are Lord Chancellor Hatton, after whom Hatton Garden is named; Sir Thomas Heneage; Sir Nicholas Bacon, father of the famous Sir Francis Bacon; Sir John Wolley, and Sir William Cockayne, a former Lord Mayor.

For a long time no monuments were allowed to be placed in new St. Paul's, nor was this rule departed from until the death of John Howard, the philanthropist, who died in 1794, and who had devoted his life to the work of an inquiry into, and an exposure of, the terrible conditions of the lives of prisoners during their incarceration, with a view to their amelioration. He is buried in the recess of the south-east angle of the dome.

The remaining angles of the dome were afterwards occupied by monuments in memory of Sir William Jones (south-west), a celebrated Indian author; Dr. Samuel

Johnson (north-east), the greatest literary man of his time; and Sir Joshua Reynolds (north-west), the great artist.

Foremost amongst noted military and naval heroes, who have monuments erected to them in St. Paul's Cathedral, are Wellington, Nelson, and of late years General Gordon, in the north aisle of the nave, and Lord Napier in the crypt. Art and literature have their representation by monuments to Turner (south transept), Cruikshank, Goss, Boehm, and Landseer in the crypt; in the north transept to Hallam, the historian, and Sir William Napier, the author of the "History of the Peninsular War."

The Cathedral clergy and the Church generally are represented in the memorials to Bishops Blomfield and Jackson, and to Dean Milman, in the recesses of the south choir aisles.

Bishop Heber, who followed Middleton, being two of the earliest missionary workers in India, are to the eastward of the two former. The chapel behind the reredos contains a figure and altar-piece to the memory of Dr. Liddon.

There are but few memorials of statesmen in St. Paul's, most of them being in Westminster Abbey; but there is one to eastward of General Gordon commemorating Lord Melbourne, who was Prime Minister during the last four years of William the Fourth's reign and the first four of the present.

The most beautiful of all the memorials is that to the memory of Sir Christopher Wren, the architect of the Cathedral, although his tomb is one of the plainest. It is situated at the eastern end of the south wall in the crypt. The simple tomb is only covered by a slab. The reason for this simplicity is explained in the Latin epitaph which is placed on a panel over the north transept door upstairs, and concludes thus: "Lector, si monumentum requiris, circumspecte." ("Reader, if you want to see his monument, look around.")

Near to Wren's tomb we find "Painters' Corner," and

here are the graves of Reynolds, Turner, Barry, Fuseli, Dance, Opie, West, Landseer, Lawrence, and Boehm, the sculptor, and in the centre aisle of what is now the crypt chapel are the graves of Dr. Liddon and Dean Milman.

John Rennie, who died in 1821, the architect and builder of Waterloo and Southwark bridges, is buried at St. Paul's, and so are Attwood and Greene, organists to the Cathedral, also Canon Melvill and Archdeacon Hale. Wellington's tomb is in the adjoining chapel to that of Lord Nelson, and on either side of the latter are the tombs of the two men, Collingwood and Northesk, who were first and second in command under him at the battle of Trafalgar.

Nelson is buried exactly under the dome, and the sarcophagus which contains his remains was originally intended for those of Cardinal Wolsey.

The burial of Wellington was a most imposing ceremony, and the members of both Houses of Parliament were present. His monument is the finest in St. Paul's. It has been removed to the middle arch of the nave. The subjects of the bronze groups at the base are Virtue keeping Vice beneath its feet, and Truth pulling out the tongue of Falsehood.

There are four tablets bearing the names of the Bishops of London from a very remote historical date up to the present time, and these tablets trace back our spiritual ancestors so far that they remind us that Britain in very early days had her Church and her Bishops. In 314, Restitutius, then Bishop of London, was present at the Council of Arles.

The choir stalls are beautifully carved. The one at the east end of the south side is the Bishop's throne. Halfway down this same row of seats is another stall of the Bishop's which he occupies on ordinary occasions. Opposite to it is the Lord Mayor's stall, and nearest the dome on the north and south sides are the Archdeacon of London's and the Dean's stalls.

The pulpit is a memorial to Captain Robert Fitzgerald, made of different-coloured marbles. It is approached from the choir. The organ is divided into two parts, which were erected above the stalls at the west end of the choir. The organist sits in the north choir organ case.

The lectern is now in the dome. A great many decorations have taken place lately at St. Paul's Cathedral. Foremost is the erection of the reredos. The following description of it was recently read by Mr. Garner to the St. Paul's Ecclesiological Society:—

“The design consists of a basement, against which the altar stands, with small doorways to give access to the apse behind. Over these doorways, which are of pierced brass, are angels supporting the crossed swords and keys, the arms of the diocese, and emblems of St. Paul and St. Peter, and they are flanked by sculptured festoons of fruit and flowers separated by marble panels. Above this is a range of sculptured panels with coloured marble backgrounds, supporting an open colonnade of semicircular plan. A large group of sculpture, a sort of carved picture in bold relief, occupies the centre, flanked on each side by twisted columns of rich Brescia marble, wreathed with foliage in gilded bronze. These support an entablature and rich pediment. The frieze is of Rosso Antico, bearing the inscription, ‘Sic Deus dilexit mundum’ (‘So God loved the world’), in gilt bronze letters. The whole is crowned with a central niche and surrounding statues, at a height of between sixty and seventy feet from the ground.

“The general idea of the sculptured subjects is to express the incarnation and life of our Lord, beginning with the two figures at the extremities of the colonnade, which are those of the Angel Gabriel and St. Mary, and represent the Annunciation. The panel on the north side is the nativity; the large subject in the centre the crucifixion, with the entombment beneath it, and the group on the south

side the resurrection. The panels of the pedestals are filled with angels bearing instruments of the Passion. The niche above the pediment is occupied with the figure of St. Mary, with the Divine Child in her arms, and the statues of St. Paul and St. Peter on either hand. The figure on the summit of the niche is an ideal one of the risen Saviour.

"The apse, the original sanctuary bay, and the greater part of the easternmost bay of the choir, have been decorated of late years. The central panel of the apse is occupied by the representation of our Lord in Majesty (Revelation iv.), seated on the rainbow throne.

"The panels on either side of this are occupied by the recording angels. On the north side stands an angel erect, beckoning, with two other angels carrying crowns; at their feet are two angels supporting the scroll, which represents the Book of Life (Revelation xx. 12).

"On the south side the central angel is in the attitude of repelling, and the angels at the side are weeping bitterly; the angels at their feet support scrolls.

"In a tier below these are two panels on the projecting piers, which carry the stone ribs of the roof. They range with four others, two on each side of the original sanctuary bay. On these, six figures have been worked, in mosaic, typical of the six virtues named in Revelation. Beginning on the north side and passing round to the south, these are: Hope, Fortitude, Charity, Truth, Chastity, and Justice.

"Lower still is the frieze below the cornice, which carries in black mosaic letters, on a gold ground, the words, 'Alleluia, Sanctus, Sanctus, Sanctus, Alleluia.'

"The subject of the windows in the upper tier of the apse is taken from Revelation iv. 4, the four-and-twenty elders, with their golden crowns, eight in each window. At the head of the north and south windows is a circular crown, containing emblems of the Evangelists, St. John and St. Luke, on the north."

Many more improvements and decorations have taken place in the clerestory and other windows, and the desks and seats in front of the stalls occupied by the Residentiary Canons and dignitaries are new work, made after Mr. Penrose's designs.

The Services in St. Paul's are—

SUNDAYS.

8 a.m. Holy Communion (in North-West Chapel).

10.30 a.m. Matins, Litany, Holy Communion (Choral), with Sermon.

3.15 p.m. Evensong (1) (Choral, in Choir).

7 p.m. Evensong (2) and Sermon.

The music at the second Evensong consists of chants and hymns. The choir consists chiefly of volunteers.

On Christmas Day, Good Friday, and Ascension Day, the services are as on Sundays, except that on Christmas and Ascension Days there is no second Evensong, and on Good Friday there is, in addition, the Three Hours' Service, from 12 to 3 p.m.

On ordinary Saints' Days and Holy Days there is an additional service of Holy Communion at 7.15 a.m., and a Choral Celebration after Matins, and a Sermon at Evensong.

WEEK DAYS.

8 a.m. Celebration of Holy Communion (in North-West Chapel).

8 a.m. Morning Prayer (in Crypt Chapel).

10 a.m. Morning Prayer (Choral, in Choir).

1.15 p.m. Short Service (in North-West Chapel).

4 p.m. Evensong (Choral, in Choir).

8 p.m. Short Service (in North-West Chapel).

During Lent the 1.15 p.m. Service is held in the Dome (Saturdays excepted), with Sermons by special preachers.

Westminster Abbey.

The history of Westminster Abbey, or the Minster of the West, in contradistinction to St. Paul's Cathedral, the Minster of the East, is founded on the monastery and Church of St. Peter, the site of which was, in ancient times, an island called Thorney—the isle of Thorns—enclosed by a branch of the Thames on the west, and a channel of the river on the east.

In a charter dated 785, Offa, king of Mercia, granted land to the monastery of St. Peter, whose situation was said to be in "*Torneia in loco terribili ad Westminster,*" and to this monastery the rise and prosperity of Westminster are ascribed.

The Priory is said to have been founded by Sebert, king of the East Saxons, who died in 616, and it has been presumed that the ancient church dedicated to St. Paul, and this one dedicated to St. Peter, were among the first works of the early converts to Christianity in Britain. In the year 785 the Priory had gained celebrity. It was changed by Offa into an abbey, and the abbots rose to great dignity.

To show his attachment to St. Peter, the patron of the Abbey, Offa placed in it his coronation robes and regalia, and St. Peter's Church from the time of William the Conqueror became, and still is, the place where English sovereigns are crowned.

After suffering, in common with other similar works, through the ravages of the Danes, the Abbey was restored by Edgar, who sent thither twelve monks of the order of St. Benedict; but to Edward the Confessor it owes most of its splendour. As a thank-offering for being raised to the English throne, he undertook not only to rebuild the church and monastery of St. Peter in a costly manner, but also to endow them with rich revenues.

The early Saxon churches are described as having had no transepts, but in the Confessor's structure the imitation

of a cross was brought into the plan, and this is said to have been the first church in England so built.

A legend affirms that St. Peter himself appeared in a vision to a monk, and said, "There is a place of mine in the west part of London, which I chose and love; which I formerly consecrated with my own hands, honoured with my presence, and made illustrious by my miracles. The name of the place is Thorney; which, having for the sins of the people been given to the power of the barbarians, from rich is become poor, from stately, low, and from honourable, contemptible. This let the king, at my command, restore as a dwelling for monks, stately build, and amply endow; it shall be no other than the House of God, and the gate of Heaven."

In the reign of Henry III. a great part of the edifice was rebuilt in a style which was then beginning to be adopted in many ecclesiastical buildings in Europe. When a boy, in 1220, he laid the first stone of the chapel of the Virgin.

In 1269 the body of Edward the Confessor was placed in a shrine behind the high altar, and in this year divine service began to be said in the building.

It was to honour St. Edward, who, about 1163, had had his name enrolled in the calendar by Pope Alexander II., and had been made a saint, that King Henry III. had the eastern portion of the Norman church, which the Confessor had built, pulled down, and his body placed in so sacred a spot.

Other kings carried on the work, and Henry VII., towards his end, grieving for a misspent reign, founded, erected, and endow'd a chapel in Westminster Abbey called Henry VII. Chapel. Here he left directions in his will that he was to be buried. This chapel is at the extreme east of the building, and took the place of the Lady Chapel, the first stone of which Henry III. had laid in his boyhood.

In December, 1540, the Abbey Church of Westminster was, by Henry VIII., constituted a cathedral, with a bishop,

dean, twelve prebendaries, and other officers. The dean of the Chapel-Royal, Thomas Thirleby, was made the new bishop, and the late Abbot Benson was appointed dean of the new cathedral; some of the monks became prebendaries, minor canons, and students, and the rest were given pensions.

The Priory became the bishop's residence, and the diocese included all Middlesex but Fulham, the residence of bishops of London; but in 1550 the bishopric was reunited to that of London, and part of the possessions of the cathedral were used to repair St. Paul's, from which circumstance the saying arose, "Robbing Peter to pay Paul."

In the days of Queen Mary the monastery was restored to its former condition, but in the time of Elizabeth the monks were again sent away, the church was made collegiate, and Westminster School was founded.

The real name of Westminster Abbey now is the Collegiate Church of St. Peter in Westminster.

In the time of George II. many parts of the exterior of the Abbey were coated over with stone, and some time before this the two towers at the west end were completed from designs of Sir Christopher Wren. The sculpture and statues which had adorned the buttresses could not be restored. In viewing the outside of the building, the portico leading into the north transept, which has been recently restored from the designs of the late Sir Gilbert Scott, must attract attention, and this entrance is called Solomon's Porch. Over it is a beautiful window.

This is the most usual entrance into the Abbey, but to obtain a good view of the interior, the west door is the one to enter, as it commands a view of the whole body of the church, of the loftiness of the roof, and of the range of pillars by which the building is supported.

In the great west window, which was set up in the year 1735, are paintings of Abraham, Isaac, and Jacob; Moses and Aaron and the twelve Patriarchs; the arms of

King Sebert, Edward the Confessor, Queen Elizabeth, and others. All the three windows at the east end contain two figures. In the left window the first figure represents our Saviour, and the second the Virgin Mary.

The beautiful north window was put up in the year 1722, and depicts our Saviour, the Twelve Apostles, and the four Evangelists. The window in the south transept was restored in 1705.

The length of Westminster Abbey, which is only a part of the original Abbey of Westminster, is 375 feet, measured from the steps of Henry the Seventh's Chapel; from north to south the length is 200 feet; the width of the nave and side-aisles is 75 feet; the height from the pavement of the nave to the inner roof is 101 feet; and from the choir-pavement to the roof of the lantern is about 140 feet. It ranks sixth in size amongst English Cathedral Churches.

The church consists of a very long nave, with moulded arches, transepts, and choir, with aisles throughout; and at the extreme east end is Henry the Seventh's Chapel.

Along the eastern walls of both transepts, between the arches, were chapels of different Saints, but of these only a few remain.

There used to be altars in all the chapels, but now there are only two, the high altar and the one in Henry the Seventh's Chapel. The high altar is said to have been taken to Westminster Abbey by Queen Anne in 1706. In front of it is a mosaic pavement, which the Abbot Ware placed there in 1272, and the black and white lozenged-marble pavement of the choir was given by Dr. Busby, the celebrated master of Westminster School.

In Westminster Abbey was erected the first apparatus for printing books in England, and here William Caxton, in 1472, began to print in the almonry adjoining the Abbey, under the patronage of the Abbot of Westminster.

The nave and transepts contain many graves and other memorials of the honoured dead, the south transept being known as Poets' Corner.

ST. EDWARD THE CONFESSOR'S CHAPEL.

This occupies the main apse, and is reached by steps from the North Ambulatory. There are doors on either side of the altar, both of which lead into this chapel, and in the centre of it stands the venerable shrine of the Confessor. At the south side of this tomb Queen Editha, daughter of Goodwin, Earl of Kent, and wife to King Edward, is buried. She died in 1075. The queen is said to have been a very skilful needlewoman, and to have made with her own hands the magnificent robes worn by the king on special occasions. Queen Matilda, wife of Henry I. of England, who died in 1118, also lies buried here, and tradition says of this queen that she would every day in Lent walk barefooted from her palace to this chapel, wearing a garment of hair, and that she would kiss the feet of many poor people. There is also in this chapel a coffin of grey marble, which enclosed the body of King Edward I., who died in 1307, and near to this lies Henry III., who died in 1272. He built the Abbey by heavily taxing his people, and when he could no longer obtain money for this purpose, he, with the consent of the Abbot and Convent of Westminster, pawned to foreigners jewels from St. Edward's shrine which he himself had given to it, and they realized £2557 4s. 8d. He died on November 16, 1272, after having been taken ill at Bury St. Edmund's.

In this chapel also are the tombs of Henry V., who died at Vincennes 1422, and was buried at Westminster according to his own directions; that of his wife, Katherine of Valois, died 1437; of Philippa, wife of Edward III., died 1369; Edward and Philippa's youngest son, Thomas of Woodstock; the tomb of Edward III., died 1377; Richard II., died 1399; and Margaret of York, died 1472. A small monument to the memory of little Elizabeth Tudor, daughter of Henry VII., who died in 1495, is here.

Eleanor of Castille, the first wife of Edward I., who

was crowned with him at Westminster, and died in 1290, is also buried here; and Richard II., son of Edward the Black Prince, besides several others; and all the tombs are of beautiful design.

At the back of the altar, at the west side of this chapel, is a screen upon which are sculptured fourteen events and imaginary events of St. Edward's life: (1) The trial of Queen Emma; (2) the birth of Edward the Confessor, 1004; (3) his coronation; (4) his being alarmed at the appearance of the devil; (5) the story of his winking at the thief who was robbing his treasure; (6) the appearance to him of our Saviour; (7) depicts how the invasion of England was frustrated by the drowning of the Danish king; (8) the quarrel between the boys Tosti and Harold predicting their respective fates; (9) the Confessor's vision of the seven sleepers; (10) depicts the saint meeting St. John the Evangelist dressed as a pilgrim; (11) shows how the blind were cured through being washed in St. Edward's dirty water; (12) how St. John delivers to the pilgrims a ring; (13) they deliver the ring to the king, which he had unknowingly given to St. John as an alms when he met him as a pilgrim. This was attended with a message from the saint foretelling the death of the king. The fourteenth shows the haste, in consequence, made by him to complete his pious undertaking.

ST. ANDREW'S CHAPEL.

This contains the tomb of Mrs. Siddons, the great actress, who died in 1831, and that of Sir Humphry Davy, the inventor of the well-known mining safety-lamp.

ST. MICHAEL'S CHAPEL.

The most remarkable monument here is that to Lady Elizabeth Nightingale, died 1731, which was erected by her only son. Above is represented a lady expiring in the arms of her husband. Beneath, slyly peeping from a tomb, Death presents his grim visage, pointing to the

dying figure, at which sight the husband, struck with astonishment, clasps her to himself to defend her from the stroke.

St. Michael's and St. John's Chapels are also here in the North Ambulatory. Sir John Franklin, the great explorer, has his tomb in St. John's Chapel, with an epitaph by Tennyson.

ST. JOHN THE BAPTIST'S CHAPEL.

Here are the tombs of George Fascet, who was Abbot of Westminster from 1498 till 1500; Thomas Ruthall, died 1523, private secretary to Henry VII., also Bishop of Durham and Privy Councillor in the reign of Henry VIII.; of William of Colchester, died 1420, who was Abbot of Westminster from 1386 till he died.

In the Chapel of St. Paul are the tombs of James Watt, died 1819, and of the foundress of Sidney Sussex College, Cambridge, Frances Sidney, Countess of Sussex.

The body of John Pym, died 1643, reposes near the foot of the steps leading to Henry the Seventh's Chapel. Here also is the grand monument to General Wolfe, depicting his tragic death. He is represented in his last agonies, his hand closing the wound which the fatal ball had made, while he is falling into the arms of a soldier, who endeavours to support him. With one hand he holds the feeble arm, and with the other points to glory in the form of an angel in the clouds, who is holding forth a wreath ready to crown him.

HENRY VII.'S CHAPEL.

In this magnificent chapel, situated, as we know, at the extreme east of the Abbey, beyond that of Edward the Confessor, are many gravestones. The effigies of Henry and his Queen lie side by side, she having died first in 1503. George II. and his wife, Queen Caroline, are buried here together, and also a son and daughter of theirs. In this chapel are also buried Edward VI. and James I.

Five small chapels form the apse of Henry the Seventh's Chapel, and in the south-eastern one the late Dean Stanley of Westminster and his wife, Lady Augusta Stanley, are buried. In another of these small chapels lies Oliver Cromwell. In the South Ambulatory, just within the gates, King Sebert, the founder of the Abbey, is said to be buried.

Amongst many others in the Chapel of St. Edmund, the Christian King of East Anglia, is the tomb of Frances Grey, Duchess of Suffolk, the mother of Lady Jane Grey.

The Chapel of St. Nicholas is considered next in sanctity to the Chapels of St. Edward and St. Edmund, and contains, besides many others, a large altar tomb of Sir George Villiers, who died 1605, and his wife, died 1632, the parents of the celebrated Duke of Buckingham.

The Chapel of St. Benedict can be seen from Dryden's Monument, but is not shown to the public. Abbot Curtlington, who died in 1333, was the first person buried in this chapel, and here also is the tomb of Simon Langham, who died in 1376, and was one of the Abbots of Westminster, a great benefactor of the Abbey, and afterwards Archbishop of Canterbury.

The first Dean of Westminster, after its establishment by Elizabeth as a Collegiate Church, Dr. William Bill, who died in 1561, is also buried in the Chapel of St. Benedict.

The South Transept has been called the burial-place of poets, and the North Transept that of statesmen.

The monuments in Poets' Corner are very numerous, and the last great poets who were buried there were Robert Browning, who died on December 12, 1889, and Lord Tennyson, the Poet Laureate, on October 6, 1892. They are side by side, below Chaucer's monument. At the feet of Chaucer lies John Dryden, Poet Laureate to Charles II. and James II., who died 1700.

On the monuments and busts of those who add glory to Poets' Corner, we find the names of Ben Jonson, Poet Laureate, died 1637; Edmund Spenser, Poet Laureate to

Queen Elizabeth, died 1598-9; John Milton, died 1674; Thomas Gray, died 1771; Robert Southey, Poet Laureate, died 1843; Samuel Taylor Coleridge, died 1834; William Shakespeare, died 1616; Robert Burns, died 1796; Nicholas Rowe, Poet Laureate, died 1718; Oliver Goldsmith, died 1774; William Makepeace Thackeray, died 1863; Joseph Addison, died 1719; Thomas Babington (Lord) Macaulay, died 1859; David Garrick, the actor, died 1779; Sir Samuel Johnson, died 1784; Richard Brinsley Sheridan, died 1816; Charles Dickens, died 1870; Dr. Richard Busby, died 1695, who had been the great master of Westminster School for fifty-five years.

In the South Aisle of the Choir are, amongst others, monuments to Dr. Isaac Watts, who died 1748, the writer of sacred hymns; John Wesley, died 1791; Admiral Sir Cloudesley Shovel, died 1707, who raised himself entirely from a poor boyhood by deeds of valour and bravery; Sir Thomas Richardson, died 1684, Speaker of the House of Commons in the reign of James I., and Lord Chief Justice of England in the time of Charles I.; and besides these are some other monuments.

In the North Aisle of the Choir we find monuments to Sir Thomas Heskett, a distinguished lawyer, died 1605, erected by Lady Heskett; to Hugh Chamberlen, died 1728, a great physician; to Dr. Samuel Arnold, died 1802. He became organist of the Abbey in 1793, and is buried in the North Aisle of the Choir. The monument was erected by Dr. Arnold's mother, and below the inscription is a representation of a sickle cutting the lyre.

There is a statue here to the philanthropist, Sir Thomas Fowell Buxton, died 1845; a sitting statue to William Wilberforce, the philanthropist, died 1833; and a brass to Dr. Monk, died 1859, Bishop of Gloucester and Bristol, and Canon of Westminster.

The small tablet to Henry Purcell has this inscription: "Here lies Henry Purcell, who left this life, and is gone to that blessed place where only his harmony can be

exceeded." He is supposed to have been baptized in the Abbey. He was a very great musician, and became organist of Westminster Abbey when only twenty-two years of age. Both he and his wife, as well as their children, were buried here. There are monuments to Dr. Charles Burney, who died in 1814, another musician, and to Dr. William Croft, died 1727, who was also an organist of Westminster Abbey. Sir William Sterndale Bennett, who died in 1875, was Professor of Music at Cambridge, 1856, and is buried in this aisle.

In the North Transept is buried William Pitt, Earl of Chatham, who was Prime Minister and Secretary of State in 1755, and died in 1778. It was while delivering a speech in Parliament that he was seized with a fit, after which he only lived for a few weeks.

After this burial the North Transept became known as "The Statesmen's Aisle."

There are monuments to Henry John Temple, Viscount Palmerston, who died in 1865. He was twice Prime Minister, from 1855-58 and from 1859-65.

Sir Robert Peel, who died in 1850, and was twice Prime Minister, 1834 and 1841.

Benjamin Disraeli, Lord Beaconsfield, died 1881, twice Prime Minister, 1868 and 1874.

George Canning, died 1827, was first Minister of the Crown.

In the West Aisle, some of the monuments are to George Gordon, Earl of Aberdeen, Prime Minister, who died in 1860; Warren Hastings, Governor-General of Bengal, who died in 1818; Richard Cobden, who died in 1865, and was the great champion of Free Trade.

George Montague Dunk, Earl of Halifax, who died in 1771, and was First Lord of the Admiralty, Secretary of State, and Lord Lieutenant of Ireland. Sir William Sanderson, who died in 1676, and was historian of Mary Queen of Scots, James I., and Charles I. His wife, Dame Bridget, erected his monument.

Samuel Bradford, who died in 1731, was Dean of Westminster and Bishop of Rochester.

In the North-West, or Belfry Tower, some of the monuments are to Charles James Fox, the Whig orator, who died in 1806; Sir James Mackintosh, historian and statesman, who died in 1832; and Zachary Macaulay, the father of the historian, who died in 1838.

There is a monument near the West door to William Pitt, who died in 1806. He was Prime Minister when only twenty-four years of age, in 1783. A statue of Ashley Cooper, Earl of Shaftesbury, is at the right of the West door.

In the South-West Tower, or Baptistery, is a bust of the great poet, John Keble, who died in 1866; and Dean Stanley, who chose the place for the bust to be placed, re-named the Baptistery, "Little Poets' Corner," a statue of Wordsworth, who died in 1850, also being there.

A monument to the memory of Henry Fawcett, the blind Postmaster-General, who died in 1884, is here, and a bust of Matthew Arnold, who died in 1888, and of his father, Thomas Arnold, the great headmaster of Rugby School, who died in 1842.

In the South Aisle of the Nave is a slab in the floor, to point out the spot where Dr. Francis Atterbury, the Jacobite Dean of Westminster, who died in 1731, was buried; and a monument is erected to Thomas Sprat, another Dean of Westminster and Bishop of Rochester, who died in 1713. There is a monument to Joseph Wilcocks, who died in 1756, and was Dean of Westminster for twenty-five years, during which time the western towers were built, and these he requested to have depicted on his monument; also to Dr. Zachary Pearce, who died in 1774. He had been Dean of Westminster from 1756 to 1768, and also Bishop of Rochester.

There is a bust of Dr. John Thomas, who was Dean of Westminster for six years, succeeding Dean Pearce, who retired from the deanery when he was seventy-four years of age; and one of William Buckland, died 1856, another

Dean of Westminster. John Ireland, died 1842, founder of the "Ireland" Scholarships at Oxford, and Dean of Westminster, is buried in the South Transept. His monument is in the South Aisle of the Nave. Spencer Perceval, who died 1812, was Prime Minister and Chancellor of the Exchequer, and has a monument here. He was shot by a madman in the lobby of the House of Commons.

In the North Aisle of the Nave is a medallion head in bronze of Charles Robert Darwin, died 1882.

The site of the poet Ben Jonson's grave is shown by a paving-stone. He is buried in an upright position.

Dr. John Woodward, Professor of Physic at Gresham College, who died in 1728, is buried in the centre of the Nave, and here also the great African explorer, David Livingstone, was interred in April, 1874, eleven months after he died in Africa.

Here also brasses are fixed to the memory of the great engineer, Robert Stephenson, who died in 1859; and to Sir Charles Barry, who died in 1860; to George Edmund Street, who died in 1881; and to Sir Gilbert Scott, who died 1878—three great architects.

Buried near to one another, in the North Aisle of the Nave, are Lord Lawrence, Sir James Outram, and Colin Campbell (Lord Clyde), three great military heroes, who were all at the defence of Lucknow. The monument to Sir James Outram, died 1863, is in the South Aisle of the Nave. General Havelock is standing between Outram and Clyde, and the scene is Lord Clyde relieving Lucknow.

To the left of the Choir Screen is a monument to the memory of Sir Isaac Newton. He is sculptured recumbent, leaning his right arm on four folios, and pointing to a scroll supported by winged cherubs. Over him is a globe, projecting from a pyramid behind, whereon is figured the course of the comet in 1680, with the signs, constellations, and planets. The figure of Astronomy sits on the globe, and Sir Isaac Newton's labours are also represented on this monument.



THE ARCHBISHOP OF ONTARIO.

The Organ stands on each side of the Choir Screen, and the wind for it is supplied by a gas engine from outside the Abbey, which is of excellent construction.

The Pulpit in the Nave is made of coloured marbles, and the figures on it represent St. Peter, St. Paul, St. Matthew, St. Mark, St. Luke, and St. John.

The coronation of a sovereign takes place before the altar, and the ceremony is performed by the Archbishop of Canterbury. There are two coronation chairs, one which was made for the coronation of William and Mary, and the other, an older chair, which Edward I. had caused to be constructed, to cover the stone of Scone.

Upon this stone all the Scottish kings, to John Baliol, had been crowned, and it was greatly revered by the Scots. There is a tradition that it is the same stone upon which Jacob rested his head.

Edward I. took it when he overcame John Baliol, king of Scotland, and, bringing it to England, placed it in 1297 in Westminster Abbey. Ever since that time English sovereigns have been crowned upon this chair, which is then covered with a cloth of gold. When Edward I. brought the chair to England, he offered it to King Edward's shrine.

THE CLOISTERS.

Through a little door in the south, the Cloisters are reached. The eastern walk was built by Henry III., and part of the north walk by Edward I.

The monks used to spend a great deal of their time in the Cloisters, and all the Abbots but one, from the time of William the Conqueror, were buried there in the south walk.

The monuments in this walk are the most ancient, and at the east end the remains of four Abbots are marked by four stones in the pavement.

The first of these is 11 feet 10 inches long by 5 feet 10 inches, and is of black marble. It is called Long Meg, because of its great length, and it covers the ashes of

Gervasus de Blois, natural son of King Stephen, who died 1106.

The second is a raised stone of Sussex marble, under which lies interred the Abbot Laurentius, who died in 1176, and is said to have been the first who obtained from Pope Alexander III. the privilege of using the Mitre, Ring, and Globe.

The third is a stone of grey marble, to the memory of Gaslebertus Crispinus, who died 1114; and the fourth is the oldest of all.

THE CHAPTER HOUSE

is one of the largest in England. After the dissolution of the Monastery it passed into the hands of the Crown, and the meetings of the Chapter are held in the Jerusalem Chamber, which is on the north, and have probably been held there ever since Westminster Abbey gave up to the Crown her proper Chapter House.

It was to the Jerusalem Chamber that Henry the Fourth was taken in a fit of apoplexy, with which he was seized whilst in the Confessor's shrine, in the Abbey, and here he died.

A smaller room, which leads into the Jerusalem Chamber, is called the "Jericho Parlour."

The present Library was fitted up and supplied with books by Dean Williams, who was Dean of Westminster in 1620. His portrait, taken in his robes, hangs over the fireplace.

The Services in Westminster Abbey are—

SUNDAYS.

8 a.m. Celebration of Holy Communion.

10 a.m. Choral Service, with Sermon and Celebration of Holy Communion.

3 p.m. Choral Service, with Sermon. Also at certain seasons in Choir or Nave.

7 p.m. Choral Service (shortened form), with Sermon.

WEEK DAYS.

8.30 a.m. Morning Prayer (shortened form).

9 a.m. Westminster School Service.

10 a.m. Choral Service, with Celebration of Holy Communion, on Saints' Days and Holy Days, except on the occasions mentioned below.

3 p.m. Choral Service, with Sermon, on Saints' Days, Holy Days, Mondays in Advent, and Fridays in Lent.

The 8.30 a.m. Service is suspended on Christmas and the three following days, on New Year's Day (the Circumcision), on Thursday and Friday in Holy Week, on Monday and Tuesday in Easter Week, on Ascension Day, on Monday and Tuesday in Whitsun Week, and on All Saints' Day, when Holy Communion is celebrated at 8 a.m. There is no Celebration on Ash Wednesday, or on the Week Days in Holy Week, except on Maundy Thursday and Good Friday.

On Christmas Day, New Year's Day (the Circumcision), Ascension Day, and All Saints' Day, Holy Communion is celebrated at the 10 a.m. Service as well as at 8 a.m.

Lambeth Palace.

One cannot but have some feeling of regret that the present Lambeth Conference could not be held at Lambeth Palace—a place dear especially to our American friends, and joined to their hearts by many firmly-forged links and happy memories. To commemorate their presence there at the Conference of 1878, the American Bishops graciously added to the beauties of the chapel by presenting a stained-glass window on the south side of the building. The laity of the great Republic, no less than the clergy, are attracted to the grand old pile. Few, indeed, come to this country without paying a visit to the Palace.

The date of the original building cannot, unfortunately, owing to the removal of the earlier registers and records,

which are supposed to have been carried to Rome by Cardinal Kilwardby in the thirteenth century, even be approximately assigned. Although there is little probability that any part of the original fabric of the "Lambeth Manor" now remains, there is much reason to believe that it occupied the present site. The earliest period to which the ownership of the Manor can be assigned is the reign of Edward the Confessor, when, according to Domesday Book, it belonged to the Countess Goda, sister of the King and wife of Walter, Earl of Mantes (Maigne), and afterwards of Eustace, Earl of Boulogne. The Countess, history relates, granted the Manor to the Bishop and Convent of Rochester, but it was not long before it passed back from the Church to the Crown. In the wars between the Saxons and the Danes it was seized by Harold. From Harold it passed to the Conqueror, who gave part of the Manor to his half-brother Odo, Bishop of Bayeux.

William Rufus restored the Manor and the advowson of the Parish Church (which the Countess Goda had retained) to the Prior and Convent of Rochester, and this re-grant was confirmed by Henry I., and expressly assigned for the maintenance of the monks of Rochester; when Gilbert de Glanville, Bishop of Rochester, finding the buildings of his See much dilapidated, erected at Lambeth in 1197 a mansion for himself and successors, which being afterwards exchanged with Hubert Walter, Archbishop of Canterbury, became the archiepiscopal residence. From this time the Palace seems to have been neglected and to have become ruinous, and so remained until Boniface, in 1216, obtained a Bull from Pope Urban IV. (amongst other things), "to repair the houses at *Lamhie*, or to build new ones." And so through succeeding years has the work of addition and alteration gone on until 1828, when Archbishop Howley was appointed to the Primacy. At a cost of about £60,000 that Prelate built the present handsome range of buildings. To write a complete and detailed account of the Palace and its treasures is beyond the

compass of this present treatise. This task has already been performed. The Rev. J. Cave Browne, now Vicar of Detling, and for many years curate of the parish church of St. Mary, Lambeth, in his admirable and excellent work, "Lambeth Palace and its Associations" (published by William Blackwood and Sons), has done it, and we can heartily commend his book to those who take an interest in the history of the residence of the Archbishops of Canterbury.

The Great Gateway, or Morton's Tower, is enumerated among the buildings of the Palace in the steward's accounts in the fifteenth year of Edward II. Cardinal Morton rebuilt it in its present dignified form. It is massive in character, consisting of two large square towers with a spacious gateway and postern in the centre, the whole embattled and built of a fine red brick, with stone dressings. There are distinct traces of the "prison" character in the basement; but these so-called prisons, which were attached to nearly all episcopal residences, were used not merely, as is generally supposed, as places for incarceration, but more frequently for detention, in the hope that those who were there confined might be converted to loyalty or to orthodoxy. A manuscript noticed in the Historical Manuscript Commission, No. 985, throws much light on this subject. We read there that, in answer to complaints made by certain gentlemen, detained at Ely Palace, that they were subjected to "needless hardships," the Lords of the Council (A.D. 1590) passed the following Order:—"You are to take care and permit them to enjoye the libertye of the gardens and orchardes, and the leades to walk in; and for the better preservacion of ther healthe you shall not onelye suffer them to take the aire of a mile or two in your companye, but the companye of such other trustie parsons as you may be assured of, so they may be in safety." In some cases, indeed, a committal to the Archbishop meant a respite, or even a reprieve, for some condemned prisoner of note. Among these may be mentioned the case of Hugh

Latimer, who, in 1531, having been excommunicated for a supposed act of contumacy, was committed to the "safe custody" of Warham in the Manor of Lambeth. But the sterner accompaniments did certainly at one time exist at Morton's Tower, for there are evidences of refractory cells. One room in particular contains three strong iron rings fastened to the wall, which have evidently been there for a very long period. On the second floor of the western tower a recess in the wall, closed by oaken doors, is supposed to have held Archbishop Morton's folding-bed. In another room on the same floor were kept for many years the ancient records and archives of the See. This room extends over the entire space of the arched entrance between the two towers. It is supposed that it was the "audience chamber" of the Palace during the close of the fifteenth and in the early part of the sixteenth centuries.

The Great Hall, now the Library, is mentioned in the oldest steward's accounts of the Palace, but its origin is obscure. We know that it was repaired or re-founded by Chicheley. In 1570 and 1571 we find that Archbishop Parker "covered it with shingles." In 1648 it was destroyed by Scott, one of the regicides. It was again restored by Juxon. We use the word "restored" advisedly, for the ancient model was closely followed. The architecture, although of a mixed kind, is intended as an imitation of the Gothic style. The roof is a beautiful piece of workmanship. On the centre rises an elegant lantern, at the top of which are the arms of the See of Canterbury, impaled with those of Juxon, and surmounted by the mitre of the Archbishop. The Great Hall was converted to its present use as a library by Archbishop Howley in 1834, previously to which time the books were arranged in galleries over the cloisters. It is impossible, in this brief space, to enumerate a tithe of the treasures which this noble building contains, but our readers will find them all described in a work entitled, "Art Treasures of the Lambeth Library," by S. W. Kershaw, F.S.A. (Pickering,

1873). We may, however, mention the manuscript volume of the four Gospels in Latin, known as the "Gospels of MacDurnan;" a copy of the famous "Magazine Bible;" and the Mohammedan Koran, which has been pronounced by no less an authority than Claudius Buchanan, the eminent Oriental scholar, to be "the most valuable Koran of Asia." The ecclesiastical and antiquarian interest which centres round this Library is of a unique and special nature, and the valuable archives which it enshrines befit its long association with the most ancient See of Canterbury. The Library is open to the public on Mondays, Wednesdays, Thursdays, and Fridays, from 10 a.m. to 4 p.m.; from April to July (both months inclusive) until 5 p.m., and during the forenoon of Tuesdays.

A staircase leads from the Library to the Gallery, where we enter

THE GUARD-ROOM.

Its name implies the use to which it was formerly assigned. The arms kept here passed by purchase from one Archbishop to another. In Laud's time it was said that there remained sufficient armour for two hundred men. Much of this, comprising old muskets and bandoliers of ancient make, existed, but lay lumbering about so late as Archbishop Potter's time (1737-1747). There now only remain a few pikes as the last evidence of the defence of the Palace. Allen, in his "History and Antiquities of Lambeth," says that Archbishop Parker gave the arms in his possession to his successors, provided they were accepted in lieu of dilapidations. They were undoubtedly purchased by his successor, and so on, for Archbishop Laud says that he bought the arms at Lambeth from his predecessor's executors. In the plundering of Lambeth House, in 1642, these weapons were removed. They were, however, restored afterwards or replaced by others, for some of the old muskets and bandoliers of an ancient make remained a hundred years later. They were then disposed of, but how it is not known. In 1829 this room

underwent extensive restoration. It is now used as the Dining Hall. It contains a remarkable series of portraits of successive Archbishops, from the time of Henry VII. to Queen Victoria, thus imparting a special interest to the room by making it also the Portrait Gallery of the See. The portrait of Laud, who held the Primacy from 1633 to 1644 (by Vandyck), was a present from the artist himself, and this picture is the subject of an incident recorded in the Archbishop's diary. One day, near the close of the last October he spent at Lambeth (1640), he was entering his upper study, where, to use his own words, "In that study hung my picture, taken by the life; and coming in I found it fallen down upon the face, and lying on the floor, the string being broken by which it was hanged against the wall. I am almost every day threatened with my ruin in Parliament. God grant this be no omen." *In a few weeks Laud was a prisoner in the Tower!*

Passing from the Guard-Room through the Long Gallery, on the walls of which are hung a miscellaneous array of portraits of ecclesiastical dignitaries, we come to

THE POST-ROOM,

which owes its name to a large post, or pillar, in the centre, supporting the roof. It is difficult to say what purpose this room originally served; certainly not, as has been recorded, for whipping heretics. It leads by a winding staircase to the famous

"LOLLARDS'" TOWER.

This is a modern and erroneous appellation. The proper name is the "Water Tower." The only real "Lollards'" Tower was that attached to London House, and really forming part of old St. Paul's. "Probably," writes Mr. Cave Browne, "the confounding of the two localities arises thus. Like the recoil of the over-bent bow, religious feeling, after the strain it had undergone during the later years of James II.'s reign, sprang back with redoubled

force. The reaction from the dread of revived Romish persecution, so mercifully averted by his abdication, threw the nation into ecstasies of Protestant freedom, and all reasoning was overpowered by the frenzy of exultation. Every memento of Papal tyranny and oppression was revelled over with morbid delight. The great fire had just swept away all trace of London House, of Bonner's Inquisition Hall and dungeons, with old St. Paul's; but the traditions of a 'Lollards' Tower remained; and what was more likely, in such a state of excited theological feeling, than that—the wish father to the thought—a welcome invention should have been at once accepted as having the impress of unquestioned tradition? Attached to Chicheley's Tower was one room which had been undoubtedly built for a prison, and it needed but a slight effort of the popular imagination, risen to fever heat, to transfer to Lambeth, without thought or scruple, all the obloquy of the Lollards' Tower at London House."

But although never a Lollards' Prison, there is no doubt whatever that in the middle of the seventeenth century these walls were crowded with victims—Royalists, dispossessed clergy, and others. The Prison-Room with its grim accessories proclaims this, and the burial registers of Lambeth Parish Church confirm it.

Descending the stairs we again reach the Post-Room, and passing through it we come to

THE CHAPEL,

which, with one exception—the Crypt—is probably the most ancient part of the building, which is supposed to have been erected by Boniface (1245–1272). It consists of a chamber measuring seventy-two feet in length, in breadth twenty-five feet, and in height thirty feet, but divided into two, an inner and an outer Chapel, by a handsome carved oak screen. On each side are three lancet-shaped windows, which bear a near resemblance to those in the choir of the Temple Church, built in the twelfth century.

Archbishop Parker, who died in 1575, was buried here, as he desired in his will. We would fain hide the sequel. Laud had been murdered, Lambeth House seized by the Puritans, the Great Hall destroyed, and the Chapel disfigured and desecrated. The miscreants might at least have spared indignity to the bones of the dead Primate. But having turned the house of God into a dancing-room, it is not to be marvelled at that they did not stay their hands. His tomb was broken open, the coffin sold, and the Archbishop's bones thrown upon a dunghill! But God disposed, and twelve years later the tomb was happily restored, the Archbishop's bones recovered, and again deposited in the Chapel. The spot where they now rest is marked by the following notice, cut in stone :—

Corpus
Matthæi
Archiepiscopi
Tandem Hic
Quiescit.

Among the many memorable events connected with the Chapel may be mentioned—

John Wickliffe arraigned here before Archbishop Sudbury for heretical teaching on the subject of Transubstantiation (April, 1378).

William Taylor, a priest, who had been accused of heresy before Archbishop Arundel, read his recantation and received absolution, kneeling at the foot of Chicheley (fifteenth century).

Archbishop Parker's consecration (1559).

Retraction of the errors of the Church of Rome by Charles Lennox, one of the natural sons of Charles II., before Archbishop Tillotson.

Visitors to the Palace may be struck by the massive grandeur of Morton's Tower, the noble architecture of the library, the artistic wealth of the Guard-Room, the weirdness of the Prison; but the charms of this little Chapel, made more beautiful in later years, enthrall their senses



THE LORD BISHOP OF LONDON.

and rivet their attention as no other part of the building is able to do. It is fitting that this should be so. And as the visitor should end his visit here with this fair and holy scene to linger upon as he wends his way homeward, so this brief description is brought to a close.

Fulham Palace.

The Parish of Fulham is of ancient date. So far back as 691 it is mentioned in a grant of the Manor by Tyrhtilus, Bishop of Hereford, to Erkenwold, Bishop of London, as Fulanham.

Camden derives the name of Fulham from the Saxon word Fullonham, or the home of water-fowls.

The Parish Church stands at no great distance from the water. It has been built of stone in the decorated English style, and parts of it are ancient. No fewer than eight Bishops were buried in the churchyard. Theodore Hook lived here for some years, and his remains lie in the churchyard opposite the chancel window. The stone bears the plain inscription, "Theodore Edward Hook, died 24th August, 1841, in the 53rd year of his age."

The earliest mention of the population of the parish occurs in the Chantry Roll in the Augmentation office of Edward VI., 1547, in which it is thus mentioned:—

"Fulham, Scil.

"There is of howseling people in the seid pr'sche the nomber of cccxliiij."

The earliest register of this Parish begins in the year 1675.

The roads in the eighteenth century were at times nearly impassable; it required two teams of horses to draw one cart, and it was usual for gardeners to assist each other on the road to and from London. It appears from the parish books in the beginning of the seventeenth century, that the highway rate amounted to nearly the same sum as the poor rate—a proof of their then wretched

condition. We have improved since then, but we still know of some roads in our own time that would not altogether have been extolled even by Fulhamites of the seventeenth century. And *we* have our Corporations and County Councils !

Fulham Palace has been from a very early period the residence of the Bishops of London. It is very pleasantly situated on the banks of the Thames, and adjoins the Church. It consists of about thirty-seven acres, including the gardens, the whole being surrounded by a moat with two bridges. The greater part of the Palace was built by Bishop FitzJames in the reign of Henry VII. In the year 1715 parts of it fell into ruin. Sir Christopher Wren and Sir John Vanbrugh having examined it, recommended that a large portion should be pulled down, which was done. It is a venerable-looking, large, plain building, in no way remarkable for ornamentation or any particular style of architecture. It is formed of brick, and has two courts. The principal entrance is through an arched gateway, into the great quadrangle, from which is the entrance into a noble Hall fifty feet long and twenty-seven wide. Over the chimneypiece are the arms, handsomely carved in wood, of Bishop Sherlock.

There are many fine rooms in the Palace, among others the Dining-room and the Library. The contents of the latter were given by Bishop Porteous. The Porteous Library contained, among other interesting works, the log of the celebrated *Mayflower*, the ship which took the Pilgrim Fathers to America. This log was, on April 29 of the present year, presented by the Bishop of London to the State of Massachusetts, and was received by Mr. Bayard, the American Minister, on behalf of that State. These two rooms open on the gardens. The Library also contains portraits of Bishops of London, many of which are copies. There is a small, but handsome, Chapel built by Dr. Tait when Bishop of London. Previously the large Hall had served the purpose of a Chapel.

The gardens have not been much altered since Bishop Grindal laid them out. Bishop Compton greatly improved them, however. They were once very celebrated: The first tamarisk tree seen in England was grown here, brought by Bishop Grindal from Switzerland.

The most ancient, if not the most interesting, relic connected with the Palace is the moat that runs entirely around it. It is both wide and deep, and it is conjectured, not without good reason, to be the work of the Danes, who visited Fulham in the autumn of 879, and encamped here for that winter; and as they usually remained near the water and their ships, it is supposed that their camp occupied the spot where the Bishop's Palace now stands. Only a body of vigorous men could have made such an excavation. It is nearly a mile in its circuit, and is a great ornament to this part of Fulham. The Palace, the Moat, the two Churches, with the quaint bridge between them, and the softly-flowing stream, form a group of interesting and picturesque objects not often seen in one place.

The Palace has been rendered for ever memorable and interesting by the residence there of so many noted Prelates of various and widely-differing characters. Erkenwold was the fourth, and first remarkable, Bishop of London. To him was granted the Manor of Fulham. Of liberal notions, he laid out large sums of money for ecclesiastical purposes, and obtained by his vigour and perseverance many privileges for the clergy.

The Muniment Room at the Palace contains numerous valuable records and registers connected with the Episcopal Church in America, previous to the Declaration of Independence.

Fulham was not spared under the ravages of the Puritans. First defacing and afterwards turning into stables the two Churches of Putney and Fulham, they took possession of the Palace and sold it to a rough soldier. And yet there are some who speak of the "good old times"!

CHAPTER IX.

What to See in and out of London.

THE idea is at first a little bewildering, and the person who ventures on giving the visitor to the Metropolis advice on the subject hardly knows where to begin, and, having commenced, where to end. But sight-seeing has become more easy of recent years, owing to the many methods of locomotion—the frequent train services, and the multitude of omnibuses and tram-cars, plying north, south, east, and west, and the river steamboats. By the last mode of travelling a fine view of the bridges spanning the Thames can be obtained, and there are no less than fifteen of these from the Tower Bridge to Hammersmith inclusive, viz., London, Cannon Street, Southwark, Blackfriars, Waterloo, Charing Cross, Westminster, Lambeth, Vauxhall, Battersea, Chelsea, Wandsworth, and Putney. Of these, Lambeth may perhaps be said to be the most revolting to the artistic mind, and Battersea the most alluring. It is really a beautiful structure, elegant in design and workmanship. And now we will proceed with our pleasant duties as guide, commencing with—

Museums and Picture Galleries.

The British Museum, in Great Russell Street, Bloomsbury, is open every day. Admission free. Monday, Wednesday, Friday, Saturday, all galleries thrown open.

Monday, Wednesday, Friday evenings, from 8 to 10, the exhibitions of manuscripts, books, drawings, porcelain, glass, ethnographical collections, etc., are on view; and on Tuesday, Thursday, and Saturday evenings, from 8 to 10, the Egyptian, Babylonian, Assyrian, Greek, Roman, and prehistoric collections. Admission, from April to August, from 10 till 6; March, September, October, 10 till 5; November, December, January, February, 10 till 4. Admission to use Reading Room for reading and study must be obtained from the Principal Librarian, and the applicant must have a letter of recommendation from a responsible person. Nearest railway station, Gower Street (Metropolitan Railway). Omnibus routes, Oxford Street, Tottenham Court Road, and Euston Road.

South Kensington Museum.—Open daily. Monday, Tuesday, and Saturday free. On Wednesday, Thursday, and Friday (students' days), admission sixpence. It contains a collection of pictures, sculpture, naval models, materials for building and constructing, and the educational collection. Library contains over thirty-six thousand volumes. Nearest railway station, South Kensington. Omnibus routes, Brompton Road and Kensington Road.

Bethnal Green Museum is a branch of the South Kensington, and contains, besides pictures and art objects, a food collection to teach the nature and sources of food. Monday, Thursday, and Saturday, ten to ten, admission free. On Tuesday and Friday, from 10 to 4, 5, or 6. Nearest railway station, Cambridge Heath (G.E.R.). Omnibus routes, Hackney Road and Bethnal Green.

Soane Museum, 13, Lincoln's Inn Fields, contains antique sculptures, pictures, illuminated MSS., models of temples, a library comprising many architectural works and folio volumes of drawings by celebrated architects of the eighteenth century. In this museum is a sarcophagus nine feet long carved out of one block of alabaster. It contained the body of Sethos, the father of Rameses II., and was bought by Sir John Soane for £2000. Nearest railway

station, Temple (District Railway). Omnibus routes, Holborn and Strand.

Natural History Museum, South Kensington, contains splendid specimens of mammals, birds, shells, sponges, etc. Nearest railway station, South Kensington (District Railway). Omnibus routes, Brompton Road and Kensington Road.

Museum of Royal College of Surgeons, Lincoln's Inn Fields. This museum contains one of the largest and best collections of anatomical specimens to be found in the world. In the council-room are portraits of eminent surgeons. Open on Monday, Tuesday, Wednesday, and Thursday (except in September) from 11 to 5, and Saturday 11 to 1, to fellows and members of the College and of all the learned societies; to other visitors if they give their names and addresses.

Geological Museum, Jermyn Street, Piccadilly, contains a splendid collection of minerals, metals, stones used for architectural adornment and in building, rocks, models showing the surface and underground workings of pumps, mines, lifts, engines, etc. Admission free every day but Friday. The museum is illuminated until 10 p.m. on Monday and Saturday evenings. Nearest railway station, Charing Cross (District and S.E.R.). Omnibus routes, Piccadilly and Regent Street.

The Royal Academy of Arts, Burlington House, Piccadilly, is open from the beginning of May to the end of July. Admission, one shilling. Exhibition of works by Old Masters and deceased British Artists, ten weeks from first Monday in January, from 9 till 6. Admission, one shilling. Also the diploma gallery, containing the pictures which artists have presented to the Academy when they were made Academicians. Admission to this is free. There are also many art classes held in various parts of the building. Nearest railway stations, Charing Cross (S.E.R.) and St. James's Park (District Railway). Omnibus route, Piccadilly.

The National Gallery, Trafalgar Square. Many important pictures are contained in this gallery, which is open to the public free on Monday, Tuesday, Wednesday, and Saturday throughout the year from 10 till 4, 5, or 6, according to the seasons, and in the winter till dusk. On Thursday and Friday (students' days) the public are admitted at 12 o'clock on payment of sixpence. Nearest railway station, Charing Cross (S.E.R. and District Railway). Omnibus routes, Charing Cross, Haymarket.

Royal Institute of Painters in Water Colours, Piccadilly.

Royal Society of British Artists, Suffolk Street, Pall Mall. Admission, one shilling.

New Gallery, Regent Street. Exhibition opens in May, and one in the winter. Admission, one shilling.

Dudley Gallery Art Society, Egyptian Hall, Piccadilly. Two exhibitions in the year. Spring exhibition opens about February 10th for members of the Society. Summer exhibition of water-colour drawings open to all from June 11th to July 30th. Admission, one shilling.

Public Buildings.

Houses of Parliament, Westminster. Admission to the Strangers' Gallery of House of Lords by a peer's order; to that of House of Commons by an order from the Speaker or a member. When Parliament is not sitting, admission to the Houses may be obtained on Saturday from 10 to 4 by order of the Lord Chamberlain. Nearest railway station, Westminster Bridge (District). Omnibus routes, Parliament Street, Victoria Street, Westminster.

Westminster Hall was built in the time of William Rufus, and here, till the year 1820, the Court of Justice sat. It is open free to the public daily.

The Monument, in Fish Street Hill, is 202 feet high, and of Portland stone. It was raised by Wren to commemorate the extinction of the Fire of London in 1666. Admission, threepence. Hours, 8 to 6, from March 25

to September 29; and from 9 to 4, from September 29 to March 25, every week-day. Nearest railway stations, Cannon Street (S.E.) and Monument (Met. and Dis.). Omnibus routes, Cannon Street, King William Street, Gracechurch Street, and Fenchurch Street.

The Tower of London is an armoury, and a Government store-house. It was once a Royal residence, a fortress, and a prison. Here the two sons of Edward IV. were murdered. Admission, from 10 till 4, to the Armouries, sixpence; to the Jewel House, sixpence. On Mondays and Saturdays, free, from 10 till 6, from May to September, inclusive. Nearest railway stations, Mark Lane (Dis. and Met.), and Cannon Street (S.E.). Omnibus routes, Fenchurch Street and Aldgate High Street.

The Guildhall is open free daily. It dates from the time of Henry IV. The old walls survived the Fire of London. Great State banquets were held here. In connection with it are the Library and Reading-room, the Museum, and the Art Gallery of the Corporation. Nearest railway station, Moorgate Street (Met.). Omnibus routes, Moorgate Street and Cheapside.

The Bank of England is in Threadneedle Street, City. The business of the bank is transacted in a number of different departments. An order from a director will admit to see the printing, bullion, and other offices. Nearest railway stations, Mansion House (Dis.), Cannon Street (S.E.), Bishopsgate Street (Met.). Most of the omnibuses go to the Bank.

The Royal Exchange, Cornhill, open free daily. The first Exchange was opened by Queen Elizabeth, in 1579, and Sir Thomas Gresham introduced Exchanges into England. The old building twice suffered from fire. The present building was opened January 1, 1845. Nearest railway stations, Mansion House (Dis.), Moorgate Street (Met.), and Cannon Street (S.E.). Omnibus route, Bank.

The Mansion House is the residence of the Lord Mayor.

The reception and state rooms are shown by permission. The dining-hall is often used for City banquets. Nearest railway stations, Mansion House (Dis.), Cannon Street (S.E.). Omnibus routes, Cheapside, Queen Victoria Street, Cornhill, Moorgate Street.

General Post Office, St. Martin's-le-Grand. Admission to view can only be obtained by permission of the Post Office authorities. Nearest railway stations, Holborn Viaduct (L. C. & D.), Aldersgate (Met.), Mansion House (Dis.).

The Royal Mint, Little Tower Hill. Hours, 10 to 4. Here money is coined. To view the Mint it is necessary to apply in writing to the Chancellor of the Exchequer. Nearest railway stations, Mark Lane (Met. & Dis.) and Fenchurch Street. Omnibus routes, Fenchurch Street and Aldgate.

The Royal Courts of Justice are at the eastern extremity of the Strand. They have a frontage of 500 feet.

Newgate Prison is used now as a temporary house of detention for prisoners awaiting their trial. Permission to view must be applied for to the Lord Mayor, the Home Secretary, or the Sheriffs.

Somerset House, Strand, is occupied by public offices, such as the Inland Revenue, Office for Wills, Office of Registrar-General. Nearest railway station, Temple (Dis.). Omnibus routes, Strand and Wellington Street.

Cleopatra's Needle, on Victoria Embankment. This monolith of granite stood once in Heliopolis, and was given to England by Mehemet Ali in 1819. It lay half-buried in sand for many years at Alexandria, when Sir (then Mr.) Erasmus Wilson paid £10,000 to bring it to England. It was nearly lost in the Bay of Biscay. The obelisk is over 68 feet high, and weighs 180 tons. Nearest railway station, Charing Cross (Dis. & S.E.). Nearest steamboat piers, Charing Cross and Temple.

Royal Colonial Institute, Northumberland Avenue, provides a meeting-place for people connected with, and interested in, the Colonies and British India.

The Imperial Institute, South Kensington, was opened by the Queen in 1893. Its object is to form a perfect collection of the products of the British Empire, and to spread information about the colonies. It exhibits different branches of industries, and aims at bringing about a friendly intercourse, and at helping commerce among the inhabitants of various parts of the British Empire. The yearly subscription for being a Fellow of the Institute is £2, and for Indian and Colonial Fellows, £1. Bands play in the gardens during summer and autumn every weekday afternoon, and the public are admitted free on days specified in advertisements. In winter, lectures are given; and on most week-days in the summer-time the public are admitted, with the exception of Wednesday, when only Fellows and those to whom they have given tickets can go. The winter hours are from 10.30 a.m. till dusk.

Whitehall.—To view this large Banqueting Hall people are admitted upon application to the keeper. It is now in the occupation of the United Service Institution. Nearest railway stations, Charing Cross (S.E.), Westminster Bridge (Dis.). Omnibus routes, Whitehall and Charing Cross.

Palaces.

Buckingham Palace, the Queen's residence in London, in the larger rooms of which the Drawing-rooms are held. The public are allowed to view the Royal Stables on obtaining an order from the Department of the Master of the Horse. Nearest railway stations, Victoria and St. James's Park. Omnibus routes, Grosvenor Place, Victoria Street, Whitehall, and Piccadilly.

Kensington Palace, Kensington Gardens, the birthplace of Queen Victoria.

St. James's Palace is now only used by Royalty for ceremonial purposes. It is the oldest Royal Palace in

London. Nearest railway station, St. James's Park (Dis.). Omnibus routes, Piccadilly, Regent Street, and Strand.

Lambeth Palace, the residence of the Archbishop of Canterbury, is situated near to the Houses of Parliament. Application to view it must be made to the Archbishop through his Chaplains. Nearest railway stations, Westminster Bridge (Dis.) and Vauxhall. Omnibus routes, Westminster Bridge Road, Kennington Road, Palace Road, and Harleyford Road.

Fulham Palace.—The residence of the Bishop of London.

Places of Amusement.

It is not an easy matter, in such a volume as this, to give suggestions as to the innumerable halls of amusement which open their doors to the visitor to the metropolis. Different people have different views in regard to the harmfulness or otherwise of certain places of popular resort, and what would be attractive to one may be an object of suspicion or distrust to another. At the same time, it seems well to mention the most notable, as a guide to those who may be led to look to us for assistance.

Concert Halls, etc.—The Albert Hall, Kensington Gore, a large building, in form like the Coliseum at Rome, is used principally for concerts. Nearest railway stations, High Street, Kensington, and South Kensington. Omnibus route, Kensington Road.

St. James's Hall, Piccadilly and Regent Street. The Monday and Saturday popular concerts are held here every Monday at 8 during the season, and every Saturday at 3.

The Queen's Hall, Langham Place.

Prince's Hall, Piccadilly.

At the *Egyptian Hall*, Piccadilly, Maskelyne and Cooke's mystical performance takes place.

At *St. James's Hall* the Moore and Burgess Minstrels perform.

The Victorian Era Exhibition, which was opened at *Earl's Court* on Monday, May 24, will prove one of the greatest attractions of the summer of 1897. A wonderfully complete historical display of the progress in literature, science, and art during the Queen's reign, is here collected, and will well repay a visit. At *Olympia*, a very large building at Addison Road, Kensington, a great exhibition is also held annually.

Tussaud's Exhibition of wax-work figures is well worthy of a visit. It is now situated in the Marylebone Road, close to Baker Street station (Met.). Omnibus routes, Atlas and City Atlas, or those going along Marylebone Road. Many a pleasant and instructive hour may be spent amongst the wax-work celebrities. Admission, one shilling, and sixpence to the extra rooms. Children half-price.

Agricultural Hall, Islington.—Here the Royal Military Tournament is held every year, and trade exhibitions take place from time to time.

There are also numerous theatres in all parts of London, with every variety of piece, from Shakespearean plays to comic opera, including tragedy and melodrama, particulars of which are advertised in the daily papers.

Parks and Outdoor Amusements.

Hyde Park, with *Kensington Gardens*, which joins it, is nearly a mile and a half in length, and three-quarters of a mile wide. This park has eight gates, is studded with foot-paths and surrounded by a carriage drive of about two and a half miles. Rotten Row is set apart for riders. In Hyde Park, not far from the Albert Hall, the Albert Memorial is erected to the memory of the late Prince Consort. It consists of a bronze gilt statue of the Prince, seated under a canopy surrounded by groups of figures representing Europe, Asia, Africa, and America, also the

industrial arts and virtues, and great men. A large body of water called the Serpentine traverses the park. The park gates open at 5 a.m. and close at 12 p.m., but the minor gates are closed at 10 p.m.

Regent's Park is nearly three miles round, but the Zoological Gardens occupy a great portion of it, and also the Botanical Gardens. *The Zoological Gardens* are at the north end of the Regent's Park, and contain a splendid collection of beasts, birds, and reptiles. The gardens are open daily, except Sunday, from 9 a.m. till sunset. On Sundays the main entrance is open at 9 a.m. At the other gates members, and those holding tickets, received from members, can go in at and after 1 p.m. Admission, one shilling; children, sixpence. Adults also sixpence on Mondays. The lions and tigers are fed at 4 p.m. in the summer, and 3 p.m. in the winter. Nearest railway stations, Portland Road (Met.), Chalk Farm (North London), and St. John's Wood Road (Met.). Omnibus routes, Albany Street and Albert Road. *The Botanical Gardens* comprise nearly twenty acres, and lovers of flowers who wish to see all kinds will be well rewarded for paying a visit to these gardens. There are musical promenades on most of the Wednesdays in May, June, and July. Admission by tickets, obtainable from Fellows of the Society. Nearest railway stations, Baker Street and Portland Road. Omnibus routes, Marylebone Road, Baker Street, and Albany Street. "Lord's," St. John's Wood Road, and the Oval at Kennington, S.E., are London's chief *cricket-grounds*.

There are about eight hundred *Churches* belonging to the Church of England in London and its close proximity, and about six hundred Nonconformist chapels. A few of the churches are St. Paul's; Westminster Abbey; St. Alban's, Holborn; St. Andrew's, Wells Street; St. Thomas, Regent Street; All Hallows, Barking; St. Paul's, Knightsbridge; St. Peter's, Eaton Square; St. Barnabas, Pimlico; St. Agnes, Kennington; St. Mary Abbot's, Kensington; All Saints', Margaret Street; All Saints', Nott-

ing Hill; Holy Trinity, Paddington; St. Mary Magdalene, Paddington; Chapel Royal, St. James's Palace; Chapel Royal, Savoy; the Temple Church; St. George's, Hanover Square; and St. Peter's, London Docks.

From the Church House to the Thames Pier at Westminster is but a step, and the visitor to London should not neglect to make an excursion by the river highway. If he goes up, he will see its beauties; if down, its magnificence. The shipping between London Bridge and Greenwich will be in itself a revelation. No other country in the world can equal it, nor approach it. The best view of the Tower Bridge is obtained from the river steamers travelling down the river.

Out of London.

The Crystal Palace.—This palace of glass, with all the attractions that it holds out, draws very many to Sydenham for a day to be enjoyed; the entrance fee to which is only one shilling, and by taking the railway ticket to admit to the Palace, a considerable reduction is made. The stations from which to start are London Bridge, Victoria, and Addison Road, Kensington, for the London and Brighton Railway; and Holborn Viaduct, Moorgate Street, Snow Hill, Ludgate Hill, St. Paul's, and Victoria, for the London, Chatham, and Dover line (High Level).

Every part of London, the suburbs included, is easily accessible to the Crystal Palace. All kinds of shows and entertainments take place there from time to time; and some beautiful concerts are given. The Company's Military Band plays often in the Palace and outside in the grounds, which are very picturesque, and are seen to great advantage when all the fountains play at once. Fireworks are generally let off on Thursday evenings, when there are magnificent displays. The palace is open from 10 a.m. every day, and the usual price of admission is one shilling, and children half-price.



THE ARCHBISHOP OF RUPERTSLAND.

Hampton Court is also very well worth a visit, for the Palace is full of historic interest and the gardens are beautifully laid out. Hampton Court can be reached by steamboat, or by train from Waterloo.

Windsor, one of the residences of the Queen, is within an easy run of London, either from the Great Western station, Paddington, or the South Western, from Waterloo. A special order must be obtained from the Lord Chamberlain to see the Queen's private apartments. When the Queen is absent, the State apartments may be seen with an order to be obtained at the Lord Chamberlain's office on Mondays, Tuesdays, Thursdays, and Fridays. The Clerk of the Mews can give tickets to view the Royal stables. St. George's Chapel is open to the public on any day. Windsor Home Park is four miles in circumference, and in the grounds of Frogmore is a mausoleum to the memory of the Prince Consort.

The beautiful gardens at *Kew* are open every day, Sunday included, and there are three ways of going to Kew, by rail, by omnibus, or by boat, starting from Chelsea. By the North London, South-Western, and Metropolitan and District Railways people can travel to Kew.

Henley, where the regattas take place, is within a short distance from London, travelling by the Great Western.

Richmond, in Surrey, is also very easily reached by boat, by railroad, or by road. The views on the Thames are very beautiful when the journey is made by boat.

At *Greenwich* there is much to see, and it is reached from Cannon Street in seventeen minutes, from Charing Cross in twenty-seven minutes, and also by steamboat. The Park, the Hospital, and the Observatory are all attractions.

At Greenwich the coat and waistcoat worn by Nelson at Trafalgar are to be seen. The public are admitted free every week-day to the Painted Hall, Naval Museum, and Chapel.

Rosherville Gardens at Gravesend are popular as a place for Londoners to spend a holiday.

Burnham Beeches can be reached by omnibus after arriving at Slough station. The Great Western Railway issue cheap tickets. The Corporation of the City of London bought Burnham Beeches for the public good.

Bushey Park is near to Hampton Court Palace, and has an avenue of horse-chestnuts a mile long. Hampton Court is the nearest station.

Hampstead Heath is reached by train *viâ* North London, or by omnibus from Victoria by way of Charing Cross, Tottenham Court Road, and Hampstead Road. It lies high above the Cross of St. Paul's, and the air is very bracing.

The Blackwall Tunnel—one of the greatest triumphs of engineering science of the Victorian Era—which, in the words of Her Majesty, “will be of lasting benefit to the traffic of London,” should not be left unvisited. The work was commenced in 1892, and the tunnel was opened by the Prince of Wales in the name, and on behalf, of the Queen, on May 22 of this year. The total length from entrance to entrance is nearly $1\frac{1}{4}$ mile.

A good and inexpensive way of seeing London and the outskirts, on a fine day, is from the top of an omnibus. A drive from Hammersmith to Bow Church, from west to east, would take in much, and another trip might be from the Bank to Finsbury Park.

But London cannot be seen in a day, or a week, or a month. It would even appear that sometimes a lifetime is insufficient for the purpose—for are there not living in our midst those who have reached a good age and have not yet been able to spare the time to visit the Mint or the Tower; we hardly dare to say the British Museum and the National Gallery?

CHAPTER X.

Canterbury and Neighbourhood.

CANTERBURY, the chief city, though not the capital, of Kent, is so ancient that Somner, the antiquary, said :—

“It is neither in the Saxon, nor yet the Roman, neither the intervening Britain’s time that we are to expect the finding of the city’s original. Rome itself is not so old. Indeed, I read,” he added, “that Rudhu-Libra, a King of the Britains, almost 900 years before our Saviour’s incarnation, was our city’s founder.”

Be this as it may, its earliest name seems to have been Durwhern (the place of the swift stream), then Durovernum, a Latin version of the British name, and afterwards called by the Saxons Cantovarabyrig, or the borough of Kent. In the time of Ethelbert, it was made the Metropolitcal See of all England. This king, who received St. Augustine and his forty monks so favourably, when they landed in the Isle of Thanet, in 597, gave them for their residence a part of the ancient Durovernum, which had been a chapel for the royal family, where they had worshipped their gods. Augustine here dedicated a church to the honour of Christ, and after Ethelbert’s conversion to Christianity the king founded an abbey, the site of which has since been occupied by the Bishop’s Palace.

Canterbury has been the scene of repeated sieges and battles, and Romans, Saxons, and Normans have in turn possessed the city, the different entrances to it having been protected by six fortified gates, all of which gave the

names to the parts of the city in which they were situated, Worthgate, Northgate, Westgate, Burgate, Newingate, and Ridigate; but the city is now divided into the municipal wards of Dane John, Northgate, and Westgate. There is a corporation, which consists of six aldermen and eighteen councillors, from whom the mayor is chosen.

The greatest ornament of Canterbury is the Cathedral of Christ Church, which stands on the site of the palace in which King Ethelbert lived when his wife, Queen Bertha, and St. Augustine persuaded him to become a Christian, the King having given the palace to St. Augustine, and he having converted it into a Cathedral and Monastery. Canterbury Cathedral displays the different styles of architecture which characterized the various periods from the eleventh to the sixteenth century. In 1011 the Danes besieging the city set the Cathedral on fire, when it was completely consumed. Canterbury is the See of the Right Honourable and Most Reverend Archbishop of Canterbury, Primate of all England, and Metropolitan Patriarch of the English Church. The Archbishop who governed the See from 1020 to 1038 refounded and partially rebuilt it, when it was again burnt in 1067.

In 1073 William the Conqueror invited Archbishop Lanfranc to come over from Normandy, and the present Cathedral seems to have received its foundation from this Archbishop, and he is said to have completed the building in seven years according to the Roman style then existing. The new choir, built by Archbishop Anselm, was dedicated in the presence of King Henry I. and his Queen. On the 29th of December, 1170, Archbishop Thomas à Becket was barbarously murdered at the foot of the altar in this Cathedral. He was buried in it, and a splendid shrine was erected to his memory; in addition to which he was canonized by the monks. Besides a coffin of gold we are told that many jewels were employed to decorate the remains of the saint.

The altar then stood against the eastern wall of the

north-west transept, and the spot has been called the Martyrdom ever since. Many pilgrimages were made to this shrine, which added to Canterbury's celebrity, whose history has so wide a field of interest.

From that time monastic buildings increased in Canterbury, until King Henry VIII. did away with them.

The Cathedral is built in the form of a double cross, and consists of a nave, aisles, a choir of great length, transepts, a centre and two western towers, a baptistery, library, an eastern ambulatory also, with aisles, St. Thomas's Chapel, formerly called the Chapel of the Holy Trinity, with a procession path and aisles, and eastward the Corona called Becket's Crown; King Henry IV.'s Chantry, north of St. Thomas's Chapel; the Chapter House, Cloisters, private chapels, and a crypt 163 feet by 83 feet 6 inches.

The central tower was once surmounted by a pinnacle, on which was a gilt angel, and it was therefore called the Angel Tower, but its more familiar name is the "Bell Harry Tower," from a small bell which is placed on its summit and was a present to the Cathedral from King Henry VIII. It is chimed every morning for ten minutes at a quarter to six o'clock in summer and a quarter to eight in winter. It also chimes before morning and afternoon daily service, and at eight o'clock in the evening as a curfew. It is never tolled except for the death of an Archbishop of Canterbury or a member of the Royal family.

The nave of the Cathedral is 220 feet long and 72 feet broad; the great transept is 124 feet long; the choir, 180 feet long and 40 feet wide; the choir transept, 154 feet long; the cloisters are 144 feet square; Trinity Chapel, 71 feet long and 69 in breadth. The internal length is 514 feet, and the external 530 feet. The Central, or Bell Harry Tower, including its pinnacles, is 249 feet 4 inches high.

The choir is approached by flights of steps; the screen dates from the fifteenth century; the stone pulpit from

1846; the eagle lectern from 1663; and the organ was new in 1886, but it includes every portion that was available of the old one.

Archbishop Howley presented the Archbishop's throne, at a cost of £1200. The clerestory of the choir is filled with stained glass, representing our Saviour's genealogy.

St. Thomas's Chapel is surrounded by a double arcade of columns, and has a mosaic pavement with the zodiacal signs in white marble, porphyry, and serpentine brought from St. Augustine's Abbey. In this chapel the chair in which the Primates were enthroned used to stand, but it was removed for Bishop Sumner's enthronement to take place in front of the altar; and the Metropolitan chair, which is of Bethesden marble, remains now in Becket's crown.

In the middle of the Chapel of Holy Trinity stood once the shrine of the martyred Thomas à Becket, his body having been placed there with great pomp on July 7th, 1220, and the steps of the tomb can still be seen worn away through the kneeling on them of pilgrims who came to visit the shrine.

In the crypt are buried ten archbishops, and here also is the site of the original tomb of Thomas à Becket, before which Henry II., to do penance, received strokes from prelates, abbots, and monks, the king coming barefooted to the tomb.

A memorial to Archbishop Tait, who died on December 3rd, 1882, is placed in the north-east transept, which consists of an altar-tomb of marble, bearing an effigy. In Canterbury Cathedral was buried, on October 16, 1896, the late Archbishop, Edward White Benson, the first Archbishop of Canterbury buried in this historic Cathedral since the Reformation. His grave is in the north-west tower.

In Canterbury Cathedral have been interred:—St. Alphege (1012), St. Anselm (1109), King Henry IV. (1413), Queen Joan of Navarre (1437), Edward the Black Prince

(1376), Thomas (Plantagenet) Duke of Clarence (1421), John Earl of Somerset (1444); Archbishops Theobald (1161), Thomas à Becket (1170), Richard (1184), Peckham (1292), Warham (1534), Courtney (1397), Winchelsea (1313), Reynolds (1327), Walter (1215), Kempe (1454), Stratford (1348), Simon of Sudbury, beheaded 13th June, 1381, Langton (1228), the Cardinal-Archbishop Bouchier (1486), Cardinal-Archbishop Morton (1500), and Cardinal-Archbishop Pole (1558), the learned Casaubon, Orlando Gibbons, the musician (1625), Dean Wootton (1566), Rogers, Bishop Suffragan of Dover (1597), James Wedderburn, Bishop of Dumblane (1639), and others.

The Cathedral library contains the manuscripts of William Somner, the antiquary, and Isaac Casaubon, also a large collection of Bibles. On February 4th, 1869, when Archbishop Tait was enthroned, a large building was erected on the north side of the Chapter House, for the reception of the library, which is open for reference twice a week.

In the Deanery (once the Priory) are portraits of almost all the Deans of Canterbury. The Chapter House is 90 feet long, 37 feet broad, and 54 feet high. A fine Gothic gateway, known as Christ Church Gate, was built by Prior Goldstone in 1517. It is situated where Burgate Street and Sun Street meet. Only a small portion remains of the Archbishop's Palace, and Archbishops have not been resident at Canterbury for a long time. The west door of the Cathedral is only opened for an Archbishop or Dean to pass through. Some of the churches in this city are: St. Martin's (supposed to be the oldest church in England), All Saints with St. Alphege, St. Mary de Castro with St. Mildred's, St. Dunstan's, SS. George the Martyr and Mary Magdalene, St. Gregory, St. Andrew, St. Paul's Church (just outside the city walls). The Roman Catholic church, dedicated to St. Thomas, is situated in Burgate.

The Wesleyans, Congregationalists, Plymouth Brethren, etc., all have their places of worship, and the Jews'

Synagogue is in King Street. There are two libraries in Canterbury and a free reading-room.

The Museum contains many curiosities, and the Agricultural Hall is close to the station of the London, Chatham, and Dover Railway, where the Canterbury exhibition of agricultural produce takes place at Christmas.

Markets are held twice a week, and the Canterbury Fair in October.

There are many charitable institutions in this city, and the Kent and Canterbury Hospital, in Longport Street, was instituted in 1793. The hospital of St. John the Baptist, and the remains of St. Gregory's Priory, both in Northgate Street, were founded by Archbishop Lanfranc.

Canterbury is a very important military station, and is the head-quarters of the depôts of all the cavalry regiments abroad.

A favourite walk in Canterbury is the Dane John, and from a mound in this lung of the town, as the Dane John has been called, there is a very wide and extensive view of the city and suburbs. Upon a monument on this mound it is recorded that Alderman Simmons improved the field and hill, and made the terraces, walks, and plantations for the sake of the public good ; and it was by voluntary subscription in the year 1803 that this pillar was erected.

St. Radigund's Bath, outside Northgate, is supposed to be supplied by a natural spring.

The city Workhouse was established by Act of Parliament in 1728.

The Grammar School was founded by Henry VIII.

The borough of Canterbury used to return two members to Parliament, but now only sends one.

The city is 55 miles to the south-east of London, and can be reached in less than two hours by the London, Chatham, and Dover Railway. The South-Eastern trains also go to Canterbury.

In Mercery Lane stood the Chequer Inn, which was once occupied by Chaucer and his fellow-pilgrims, and is

associated with his "Canterbury Tales." This inn was built in the form of a quadrangle, with an open courtyard.

On Saturday, July 3, the Bishops attending the Lambeth Conference will, as will be seen from the programme of the arrangements which we have given in a former chapter, visit Canterbury. There will be some of our friends from over the seas who will remember the service in the Cathedral on June 30, 1888. Who among them will have forgotten the sweet and kindly grace of him who addressed them there, who now lies within the place he loved so well?



XI.

Coronation Service, 1838.

WITH every prospect of a bright and happy future, the beloved young Queen of a glorious Empire, who ascended the throne on the decease of her uncle, King William IV., on June 20, 1837, was crowned in Westminster Abbey on June 28, 1838. The press of that period (*The Morning Post*, June 29, 1838) thus describes the ceremony:—"God bless Queen Victoria! We re-echo the fervent prayer which has just issued from the hearts and lips of millions of our fellow-subjects. Yesterday witnessed the Coronation of a British Sovereign, in whom and in the anticipation of whose prolonged and prosperous and happy reign all hearts rejoice. Never, we may say confidently, was the crown placed upon the head of King or Queen in this or any other country who had so much reason to hope that the burthen would prove a light one, or so well guaranteed an assurance that in the heart and conduct of every subject the duties of steady and undeviating allegiance would be instilled and enforced by the generous impulses of individual sympathy. The coronation of a British Sovereign is a solemn ratification, at the Altar of the King of Kings, of the contract by which the monarch and the people severally bind themselves to the performance of their reciprocal duties."

The ceremonies of the day commenced with the firing of a Royal Salute at sunrise, by a brigade of artillery,

stationed in St. James's Park. This was responded to by the ringing of the bells in the neighbouring churches of Westminster, and the hoisting of the Royal Standard at the Admiralty and Horse Guards. Even at this early hour the Park was astir with a large multitude of persons. The early part of the morning was hazy, with one or two showers, but about 8 o'clock the sun shone out, and the day continued fine.

The procession was formed at 10 o'clock, and at ten minutes past, the Queen, leaning on the arm of the Marquis of Conyngham, left the state rooms of Buckingham Palace, preceded by the Clerk Marshal and the Master of the Horse, and followed by the Mistress of the Robes. As she stepped into her carriage the Royal Standard was hoisted on the Marble Arch, and a Royal Salute was fired by the artillery in the Park, the band of the Queen's Guard playing "God Save the Queen." The peers and peeresses in the Queen's carriages wore their state robes and carried their coronets; the Ladies of the Household were in full Court dress, and the Officers of the Household in their respective uniforms. Viscount Combermere rode on one side of the Queen, and the Duke of Buccleugh rode immediately behind Her Majesty, carrying his gold stick of office as Captain-General of the Royal Scottish Archers. Loud and enthusiastic cheers accompanied the royal procession all along the route to the Abbey, which was up Constitution Hill, along Piccadilly, down St. James's Street, through Pall Mall and Cockspur Street, past Charing Cross, and thence by Whitehall and Parliament Street to the western door of Westminster Abbey. All along this extended line the streets were thronged with innumerable spectators, so densely packed that it was with the greatest difficulty they could be kept within the assigned limits. The windows of every house were filled with sight-seers; on all the blank spaces throughout the route commodious stands had been erected, and were now filled with people; while trees and housetops were also taken advantage of by

the more adventurous spirits as places affording a good view of the royal cavalcade. All the houses and public buildings were profusely decorated with flags, streamers, coloured cloths, and festoons of flowers and evergreens.

The Abbey had been completely transformed by carpenters and decorators, in order to provide the largest possible amount of accommodation for those who had tickets of admission, and at the same time to give the building an appearance befitting the regal ceremonial to which it was devoted. At the eastern extremity of the cross, constituting that portion of the edifice customarily appropriated for the celebration of divine worship, the Grand Altar was covered with the various articles of massive gold plate to be used in the forthcoming ceremonial. The walls of this part of the interior were hung with cloth of purple and gold, and the floor was covered with a rich carpet of the same materials. Immediately above the altar was the gallery appropriated to members of the House of Commons, and in front of this stood forth, in golden relief, the Arms of England. Far above the members' tribune, close under the roof, was a small gallery, in which were stationed the musicians, whose duty it was to sound the necessary salutes with drum and trumpet. The galleries on each side of the eastern arm of the cross were devoted, one to the use of foreign ambassadors, and the other to personal friends of the Earl Marshal and persons of distinction. These galleries were covered with crimson cloth, trimmed with a deep golden fringe, the lower portions being hung with green and gold tapestry, which had a rich and novel effect. In front of the Commons' Gallery were the organ loft and the gallery appropriated to the choir, where the musicians, under Sir G. Smart, were stationed. All round the remaining arms of the cross were other galleries and tribunes, while the floor of the transept was occupied by tiers of benches, richly draped, and rising one above the other. The northern side was devoted to peeresses, and the southern to peers ;

and the floor in the centre of the church was covered with a carpet of gold and purple.

The Coronation Chair, known as St. Edward's Chair, is an ancient seat of solid hard wood, with its back and side variously painted. In this chair the kings of Scotland were in former periods crowned, but, having been brought out of that kingdom by Edward the First, in the year 1296, it has ever since remained in the Abbey of Westminster, and has been the place of coronation for all the succeeding kings and queens of this realm. Beneath this famous seat is the stone, commonly called Jacob's, or the Fatal Marble Stone, which is an oblong of about 22 inches in length, 13 inches in breadth, and 11 inches in depth, of a steel colour, mixed with some veins of red. Tradition relates that it is the stone whereon the patriarch Jacob laid his head on the plain of Luz. Another story adds that it was brought to Brigantia, in the kingdom of Galicia, in Spain, in which place Gathol, King of Scots, sat on it as his throne. Thence it was conveyed into Ireland by Simon Breach, who was King of Scots about seven hundred years before Christ; from thence into Scotland by King Feargus, about three hundred and seventy years afterwards; and in the year 850 it was placed in the Abbey of Scone, in the Sheriffdom of Perth, by King Kenneth, who caused it to be enclosed in this wooden chair, and a prophetic verse to be engraved, of which the following is a translation:—

“Should Fate not fail, where'er this stone is found
The Scots shall Monarchs of that realm be crowned.”

This prediction was at that time considered to have been fulfilled in the person of King James the First, grandfather to the Princess Sophia, Electress Dowager of Hanover, grandmother to King George the Second, who was grandfather to King George the Third. This antique regal chair having, together with the golden sceptre and crown of Scotland, been solemnly offered by King Edward the First as far back as the year 1296 (from whence it derives the

appellation of Edward's Chair), has ever since been kept in the chapel called by his name, with a tablet fixed to it, whereon several Latin verses were written in the old English character. The chair on this occasion was covered with gold of cloth. The altar, the platform, the regal throne, and the chair of homage (a chair placed before the throne for the use of Her Majesty), had altogether a very brilliant effect.

The procession entered the Abbey about 11 o'clock. On the entrance of the Queen, the whole of the congregation in the Abbey rose, and, at the same time, an anthem was sung. Her Majesty advanced to the footstool of the chair of homage, and, having made her adoration, seated herself in the chair. The ceremony of "recognition" was then performed, the Archbishop of Canterbury turning to the people at each point of the compass, and saying, "Sirs, I here present unto you Queen Victoria, the undoubted Queen of this realm; wherefore, all of you who are come this day to do your homage, are you willing to do the same?" Then the trumpets sounded, and the triumphant note of recognition rushed, quivering from vault to vault, and pinnacle to pinnacle of that beautiful pile, so crowded with all that is magnificent on earth. The heart of that man or woman must indeed have been dull and clod-like who heard it without a gush of sympathy through every fibre of the frame.

Then followed the first oblation; Her Majesty, having first received them from the proper officers, delivering to the Archbishop an altar-cloth of gold, and an ingot of the same precious metal of a pound weight, which were placed on the altar. The Queen next proceeded to a chair in the centre of the altar, where she knelt until the Litany began. The Lords whose duty it was then delivered to the ecclesiastics the regalia, which were placed on the altar. The Litany was read by the Bishops of Worcester and St. David's. This was followed by the Communion Service and a sermon by the Bishop of London. After the sermon,

Her Majesty took the coronation oath, in which she swore "To govern the people of the United Kingdom of Great Britain and Ireland, and the dominions thereto belonging, according to the statutes in Parliament agreed on, and the respective laws and customs of the same;" also to the utmost of her power, to "maintain the laws of God, the true profession of the Gospel and the Protestant reformed religion established by law, and to maintain and preserve inviolable the settlement of the United Church of England and Ireland, and the doctrine, worship, discipline, and government thereof, as by law established within England and Ireland and the territories thereto belonging; to preserve unto the bishops and clergy of England and Ireland, and to the Churches there committed to their charge, all such rights and privileges as by law do or shall appertain to them or any of them." Her Majesty, having repeated the above words, advanced to the altar-steps, laid her hand on the Holy Gospel in the Great Bible, brought from the altar by the Archbishop, and said, "These things which I have heretofore promised, I will perform and keep, so help me God," whereupon she kissed the book and signed the oath.

Her Majesty next proceeded to the front of the altar, the Sword of State being carried before her; and, being divested of her crimson robes, she took her seat in King Edward's Chair, which was placed in the area fronting the Altar, four Knights of the Garter holding above her a canopy of cloth of gold. The Dean of Westminster then took the ampulla and spoon from the Altar, and poured some of the holy oil into the spoon. With this oil the Archbishop anointed the Queen in the form of a cross on the crown of the head and on the palms of both hands, saying—

"Be thou anointed with holy oil as kings, priests, and prophets were anointed, and as Solomon was anointed king by Zadok the priest, and Nathan the prophet; be you anointed, blessed, and consecrated Queen over this

people, whom the Lord your God hath given you to rule and govern, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." After a prayer, the presentation of the golden spurs and the sword of State was made by the Lord Chamberlain—a sword of delicate workmanship being substituted for the massive weapon carried before Her Majesty. This sword was placed on the altar with the prayer that the Queen "may not bear the sword in vain, but may use it as a minister of God for the terror and punishment of evildoers, and the encouragement of those who do well." The sword was then handed to the Queen, and by her returned to the Archbishop, who replaced it on the altar. Lord Melbourne then offered the price of the sword, and, having thus redeemed it, received it from the Dean, and, drawing it from the scabbard, carried it naked before Her Majesty during the rest of the ceremony. The Queen was next invested with the imperial robe of cloth of gold, lined with ermine, and, having seated herself in King Edward's Chair, she received from the Archbishop, first the orb and cross, and next the regal ring—"the ensign of kingly dignity and of defence of the Catholic faith." Then the Duke of Norfolk, who holds a manor by the service of presenting the monarch with a right-hand glove on the day of coronation, handed to Her Majesty a pair of gloves embroidered with his arms, and, these being put on, the Archbishop delivered the sceptre and cross into the Queen's right hand, saying, "Be so merciful that you be not too remiss; so execute justice that you forget not mercy," etc.

Then the Archbishop took the crown from the altar, and, after saying the prayer appointed for the occasion, reverently placed it on the Queen's head. Here the trumpets again sounded, the whole assembly shouting, "God save the Queen!" The peers and peeresses rose at the same time, and placed their coronets on their heads, while the artillery in the distance boomed forth a royal salute. These acclamations ended, the Archbishop,

addressing the Queen, said—"Be strong and of a good courage; observe the commandments of God, and walk in His holy ways; fight the good fight of faith, and lay hold on eternal life, that in this world you may be crowned with success and honour, and when you have finished your course, receive a crown of righteousness, which God, the righteous Judge, shall give you in that day. Amen."

The presentation of the Holy Bible followed, the book being taken from the altar and then replaced; and, after a blessing pronounced by the Archbishop, the nobles present, in the order of their rank, did homage by kissing the Queen's hand, and reverently touching the crown on the Queen's head. In the mean time, the treasurer threw medals of gold and silver among the people as the Queen's largess, some of the scrambling after which displayed more vigour than dignity. Her Majesty then received the Holy Communion, and the ceremony was brought to a close by the Benediction.

The royal procession returned to the Palace in the order observed *en route* to the Abbey.

Among the ambassadors extraordinary who joined the procession were Marshal Soult, the Ambassador from France; Count Strogonoff, the Russian representative; Ahmed Pasha, from Turkey; the Duke de Palmella, Portugal; Count Gustave de Lowenholme, Sweden; the Marquis de Brignole, Sardinia; Count Alten, Hanover; Prince Putbus, Prussia; the Marquis de Miraflores, Spain; Baron de Capellen, Netherlands; Prince Schwarzenberg, Austria; Prince de Ligne, Belgium; and Count Ludoff, the Two Sicilies. After these notabilities came the Duchess of Kent (the mother of Her Majesty), the Duchess of Gloucester, the Duke and Duchess of Cambridge, and the Duke of Sussex.

* * * * *

And so, under auspices the happiest, the brightest, the best, in the fair flower of her youth, was this empire's crown placed on the head of Victoria; and, as we survey

the years which have succeeded since that day, who shall say that our beloved Queen has not faithfully kept the vows which she made within the walls of the grand old Abbey? Nay, who shall not rather proclaim that in all her words and works during her long reign she has had but one object in view—the happiness and prosperity of her empire and her people?



CHAPTER XII.

The Queen's Jubilee, 1887.

It is difficult to realize that ten years have passed since the Jubilee celebration at Westminster Abbey, when we commemorated the fifty years' reign of Her Most Gracious Majesty. At the present time, an account of the proceedings of that day, old to some, no doubt, but to many new, cannot fail to be of interest. The 21st of June, 1887, dawned on London as clear and bright as any in the series of summer days that were its harbingers; and when the sun set upon the scene of rejoicing, the hundreds and thousands of loyal men and women who had gathered together to do honour to their Queen, felt that the festival in its harmonious fulness had fulfilled the auguries of the cloudless skies. As a mere spectacle nothing could have been more effective than the brilliant array that escorted Her Majesty on her progress between the Palace and the Abbey; while the crowds that thronged the thoroughfares supplied a setting without which the gayest pageant would be but an empty show. No thunder of guns announced that the Sovereign had come forth among her people; but the heartfelt acclamations that followed her on every step of the way told her in tones, the echo of which will linger in the memory of her children's children, how absolutely she commands the respect and the affection of the nation.

At nine o'clock Buckingham Palace itself had a sombre appearance in contrast to the brilliantly-decorated streets.

The only signs of joyousness were in the people themselves, and in the marching and counter-marching of troops. But it was early seen that the Queen was in full sympathy with her subjects. Those on the westward side of the Mall and in the Green Park saw Her Majesty come to a window and gaze at the gathering crowds. This was sufficient. It was apparent at once to those who witnessed, and to the many thousands who only heard of, the Queen's appearance, that she had come forward to see the masses who had assembled to do her honour, and instantly a tremendous cheer was given.

The people interested themselves early in the assemblage of troops and of state personages. The Yeomen of the Guard marched into the Palace, their quaint costume and stately demeanour attracting much attention. Then followed some five hundred sailors, armed as a light infantry regiment, who took up their position as one side of the guard of honour. The 1st Battalion of the Scots Guards took post outside the Palace, and formed line right and left sides of the Palace, so as to mark off an immense square. This force was followed by the 1st and 2nd Life Guards, the Royal Horse Guards, and the 10th Hussars, who were stationed at the top of the Mall and opposite the Palace. Within the Palace enclosure the Grenadiers and the body of sailors already mentioned formed the two lines of the first guard of honour.

At ten o'clock the scene was worthy of a Royal gathering. The Palace itself seemed to have put aside its sombreness. The great roof was thronged, the windows were open, and on the northern side within the Palace enclosure there had gathered a gay company.

Now came on horseback and in carriages bearers of great names in English History and holders of high position in the State, many of them in uniform and wearing knightly orders. While the people were regarding the gathering of well-known and eminent persons on the open space at the top of the Mall, the soldiers were called

to attention, the bands struck up the National Anthem, and the crowds cheered as the Duke of Cambridge with Lord Wolseley and a brilliant staff rode past. Then followed quickly the several members of the Royal family in closed carriages, including the Princess of Wales and her sons and daughters, the Duchess of Albany, and the Duke and Duchess of Edinburgh.

Precisely at eleven o'clock the first procession set out from the Palace amid a fanfare of trumpets and the playing of the National Anthem. Its route in going forth was up Constitution Hill to Hyde Park Corner, along Piccadilly, down Regent Street and Waterloo Place to Pall Mall, along Pall Mall and Cockspur Street to Charing Cross, down Northumberland Avenue to the Victoria Thames Embankment, then along the Embankment to Westminster Bridge, along Bridge Street, and round St. Margaret's Churchyard to the Broad Sanctuary and the west door of the Abbey.

The procession consisted of fifteen of the Queen's carriages, the first eight of which were filled by ladies and gentlemen, mostly foreigners in attendance upon the foreign sovereigns and the representatives of the great States. The ninth carriage was occupied by the Prince of Hohenlohe-Langenburg, Prince Ludwig of Baden, Prince and Princess Philip of Saxe-Coburg and Gotha. In the tenth carriage were the Hereditary Grand Duke of Saxe-Weimar, Prince Hermann of Saxe-Weimar, and the Hereditary Grand Duke and Grand Duchess of Mecklenburg Strelitz. The eleventh carriage held Prince Ludwig of Bavaria, the Duke of Saxe-Coburg and Gotha, the Infante Don Antonio and Infanta Donna Eulalia of Spain. In the twelfth carriage were the Duc d'Aosta, the Crown Prince of Sweden, the Crown Prince and Crown Princess of Portugal. The thirteenth carriage was occupied by the Imperial Crown Prince of Austria-Hungary, and the Grand Duke and Grand Duchess of Mecklenburg Strelitz. In the fourteenth carriage sat the King of Saxony and the

King and Queen of the Belgians. The fifteenth carriage was reserved for the King of Denmark and the King of the Hellenes, the Crown Prince of Greece and Prince George of Greece. This procession of carriages was accompanied on horseback by the Equerries of the King of Denmark, the King of the Belgians, the King of Saxony, and the King of Greece, the Imperial Crown Prince of Austria, and the Crown Prince of Saxony. It was attended by an escort of the 1st Life Guards. Some other distinguished foreign visitors and the Indian Princes and representatives of Princes and Maharajahs, had assembled in carriages near Hyde Park Corner, and had proceeded with an escort of the 2nd Life Guards to the Abbey. These were Prince Abu Nasr Mirza of Persia, Prince Dwawougse Varopraker of Siam, Prince Komatsu of Japan, Queen Kapiolani and Princess Liliokalani of Hawaii, each with English and native official attendants; deputations from the Indian Rajah of Kapurthala, the Maharajah of Bhurtpore, Maharajah of Jodhpore, and Nizam of Hyderabad, similarly attended; the Thakir Sahibs of Gondal, Limri, and Morvi; the Maharajah of Kooch-Bihar, the Rao of Kutch, and the Maharajah Holkar of Indore.

The Duke and Duchess of Teck with their four children, and with Prince Frederick of Anhalt and Prince Ernest of Saxe-Coburg and Gotha, and with the Lady-in-Waiting and Comptroller to the Duchess of Cambridge went to the Abbey in three carriages, escorted by a detachment of the 2nd Life Guards. Princess Frederica of Hanover and her husband, Baron Von Pawel Rameningen, Prince and Princess Edward of Saxe-Weimar, the Prince and Princess of Leiningen, Prince and Princess Victor of Hohenlohe-Langenburg, Count Edward Gleichen and Countesses Feodora and Victoria Gleichen, Princess Feodora of Saxe-Meiningen and some junior members of the Royal Family, Prince Albert and Princess Louise of Schleswig-Holstein, Princess Alix of Hesse, and Princesses Marie, Victoria,

and Alexandra of Edinburgh arrived privately at the Abbey.

The Royal Procession left Buckingham Palace at a quarter-past eleven. Her Majesty's state carriage, drawn by six cream-coloured horses, was preceded by ten other state carriages. The first five of these carriages contained the Ladies-in-Waiting, with the Lord Chamberlain, the Earl of Lathom. In the sixth carriage were the Mistress of the Robes, Princess Victoria of Schleswig-Holstein, Princess Margaret of Prussia, and Prince Alfred of Edinburgh. The seventh carriage conveyed the Princesses Victoria and Sophie of Prussia, Prince Louis of Battenberg, and Princess Irene of Hesse. The eighth carriage was allotted to the Grand Duchess Elizabeth of Russia, the Princesses Maud, Victoria, and Louise of Wales. The ninth carriage was occupied by the Princess of Saxe-Meiningen, Princess William of Prussia, the Duchess of Albany, and the Duchess of Connaught. In the tenth carriage were the Duchess of Edinburgh, Princess Beatrice, Princess Louise, and Princess Helena.

A cavalcade of seventeen princes—nine of them being Her Majesty's grandsons or husbands of her granddaughters, five of them her sons-in-law, and three her own sons—rode three abreast in front of the Queen's carriage. The first nine were the Grand Duke Sergius of Russia, Prince Albert Victor of Wales, Prince William of Prussia, Prince Henry of Prussia, Prince George of Wales, the Hereditary Grand Duke of Hesse, the Hereditary Prince of Saxe-Meiningen, Prince Christian Victor of Schleswig-Holstein, and Prince Louis of Battenberg. The five sons-in-law of the Queen were Prince Christian of Schleswig-Holstein, the Imperial Crown Prince of Germany, the Grand Duke of Hesse, Prince Henry of Battenberg, and the Marquis of Lorne. The Queen's three sons, the Prince of Wales, the Duke of Edinburgh, and the Duke of Connaught, immediately preceded Her Majesty's carriage.

The Queen was accompanied in her state carriage by

the Imperial Crown Princess of Germany and the Princess of Wales. Field-Marshal the Duke of Cambridge, Commander-in-Chief, was on horseback near the carriage of Her Majesty; his staff rode in advance. The Master of the Horse, the Master of the Buckhounds, the Keeper of the Privy Purse, the Clerk Marshal, the Queen's Aide-de-Camp, the Queen's Equerries-in-Waiting, the Field Officer-in-Waiting, the bearer of the Silver Stick in Waiting, and the Equerries-in-Waiting of the Princes and Princesses followed on horseback. The procession was escorted in advance by a troop of the 1st Life Guards, and there was a rear guard of the same with the Indian troops of the escort.

Her Majesty, who seemed to be almost overcome by the fervid manifestation of affection which her appearance evoked, kept bowing to the right and left as the procession progressed at a slow pace.

The only unfortunate incident of the procession took place during its progress up Constitution Hill, when the Marquis of Lorne, who was dressed in Highland costume, came to the ground. It was seen in the quadrangle at Buckingham Palace that the Marquis's horse was a very restive one, and before his Lordship mounted a handkerchief was tied over the animal's eyes. The cheering made the spirited horse rear, and the animal making a sharp curve the Marquis fell. Instantly the military and police ran to his assistance, while all the Princes stopped and inquired whether he was hurt. Luckily, he fell upon the soft ground along Constitution Hill and quickly got up. The accident was not seen by the Queen, as the view in front of the carriage was covered by Indian Cavalry, but she was quickly informed of the incident, and made earnest inquiries as to whether the Marquis was injured. His Lordship did not rejoin the procession, but returned on foot to Buckingham Palace, where he obtained another horse and rode by himself to the Abbey *viâ* Birdcage Walk. He returned the same way.

At nine o'clock the many doors of Westminster Abbey were thrown open to ticket-holders, and the building was invaded in all parts save those reserved for especially distinguished guests.

English life is sometimes said to be devoid of colour. No such reproach can be laid against the great assemblage in Westminster Abbey brought together for the Jubilee ceremonial. The Royal Daïs was situated directly under the lantern, and to the front of this was to be seen the coronation chair covered with cloth of gold and incasing the old grey stone on which the sovereigns of England, from Edward the Confessor downwards, and before them a long line of Scottish kings, have been crowned. It was here, facing the altar, that Her Majesty was to sit. Beside and behind her were the places for her own immediate family and their connections, near or distant, from the Crown Prince of Germany to the Princess Irene of Hesse, and from the Prince of Wales to the Hereditary Prince of Saxe-Meiningen. On either side of the altar, within the sacrarium, were the appointed places of the various crowned heads or their representatives from Europe, Asia, and even the distant Hawaiian Islands. The southern transept was set apart for the peers and peeresses, to the number of five hundred, flanked by the members of the Diplomatic Body, the Royal household, and a number of Her Majesty's specially-invited guests. In the northern transept were located the members of the House of Commons and their wives or ladies, to the number of six hundred or more; while the choir, as far as the organ screen, was devoted to the younger Royal children, the ladies and gentlemen in attendance in the procession of the Queen and of the Royal guests, and the Indian Princes and their suites. The first official incident of the day was the arrival of the corps of Beefeaters, who lined the nave along which the various processions were to pass; following immediately came a small party of the junior members of the Royal Family.

To the measured beat of the stately "March Pontifical" enters a long procession of Her Majesty's Royal guests and their attendants, comprising Royalties from all parts of the earth—reigning Princes and Princesses in some cases, heirs to the thrones in other cases, and a great company of Lords and Ladies in Waiting.

At length, half an hour after the time appointed for the Queen's arrival, there is a stir outside the western doorway of the Abbey. The Gentlemen-at-Arms, in their uniforms of scarlet and gold, with white plumed casques, fall into order; then a signal being given by the Lord Chamberlain, the corps of Royal Trumpeters, stationed in the organ loft, sound a stirring fanfare, the organ peals forth the March from Handel's Occasional Oratorio, and at the same moment the glittering head of the Queen's Procession enters the nave. First come the clergy—six Minor Canons, six Canons Residentiary, the Bishop of London, the Archbishop of York, the Dean of Westminster, and the Archbishop of Canterbury. Following the clergy come in quick succession the Heralds of Lancaster and Windsor, the Gentlemen Ushers, the Comptroller of the Lord Chamberlain's Department, the Groom of the Robes, the Lords-in-Waiting, the Grooms-in-Waiting, the Grooms of the Stole to His Royal Highness the Prince of Wales, and the Vice-Chamberlain—a brilliant group. Outside is heard a long, deep, reverberating cheer, the volume of which fills the Abbey itself, and announces more eloquently than the silver trumpets the arrival of the Queen. Then, three abreast in gorgeous military attire, come the Princes, who had formed the Queen's Bodyguard in the Jubilee Procession through the streets of her capital. One would ransack in vain the chronicles of courts and pageants in order to eclipse the personal rank and dignity of this princely *cortège*. Again the silver trumpets give tongue; Garter appears, and then comes the Queen, escorted with much courtly obeisance by the Lord Chamberlain and the Lord Steward. Robed in black, as usual, Her

Majesty yet makes concession to the joyous character of the day so far as to wear a bonnet of white Spanish lace, in which sparkle diamonds, while her bosom is adorned with the orders of the Garter and the Star of India. The stirring strains of Handel thundered from the organ give expression to the sentiment of the people, which elsewhere would doubtless find vent in a deafening cheer of loyalty and enthusiasm. After the Queen comes a procession of Royal and Imperial Princesses arranged in the natural order of precedence, the most exalted in rank being nearest Her Majesty's person. Arrived at the Royal Daïs the Princes and Princesses dispose themselves respectively to the right and left of the Queen facing the Altar, and with this arrangement the picture is complete.

As soon as the Royal Daïs is filled, the service ordered by the Queen in Council is begun, the Archbishop of Canterbury, the Dean of Westminster, and the Bishop of London officiating. As a "thanksgiving and prayer," it is appropriately simple, with special music, partly selected by the Queen from the compositions of the late Prince Consort, partly composed and arranged for the occasion by Dr. Bridge, and rendered by a choir of 300 voices and by the great organ of the Abbey, with the support of brass instruments and drums. After a blessing upon the Queen has been asked in the shape of prayers and responses, the "Te Deum Laudamus" of the late Prince Consort is performed.

Three special prayers are subsequently pronounced by the Archbishop of Canterbury, after which is sung the people's prayer, "Exaudiat Te Dominus." The Dean reads the Lesson, St. Peter ii. 6-18, and then comes the anthem specially composed by Dr. Bridge for this Jubilee, to the words, "Blessed is the Lord thy God which delighted in thee to set thee on His throne to be King for the Lord thy God." This is followed by two more prayers and the benediction.

The closing incident of the ceremony, simple as it was, was the most touching of all. When all the Princes

in the Sacrarium, headed by the Prince of Wales, bent in succession to kiss Her Majesty's hand, the Queen kissed them one by one on the cheek; then turning to the Princesses she embraced them all in turn even yet more tenderly and maternally. Then, the service being over, Mendelssohn's March from "Athalia" was sounded on the organ, and the Queen and her escort descended the nave in the order in which they had come.

Those who are old enough to remember Vauxhall Gardens in their best days on special *fête* occasions, may, by multiplying the most brilliant of these displays of light a thousandfold or more, arrive at some idea of the appearance of the Metropolis on this memorable night. From nightfall until far into the morning hours the streets were simply a blaze of fire, which, viewed from the suburban heights, presented the appearance of a huge conflagration. Pall Mall was filled with a flood of light. Fascinated by the glowing fires, the densely-packed mass of spectators passed forward from every point into Clubland to witness the phenomenon of night almost turned into day. The central attraction was the brilliantly-illuminated façade of the Army and Navy Club. The corners of that fine building were fringed with the white fire of many thousand jets of gas. In the brilliant spectacle, "V. R.," with the dates of the Coronation and the Jubilee, stood out in bright conspicuousness. At the opposite angle a less fierce but beautiful decoration was the happy arrangement of arc lamps of electric light, which depended from the windows of more than one story of the Junior Carlton Club. Marlborough House had a crown of unique shape over the gateway, flanked by stars all decorated with fairy lamps. The same charming method was employed in lighting up the wall facing St. James's Palace, where the motto, "God save the Queen," elicited a response from many thousands of loyal hearts. Lower Regent Street, a highway of triumphal arches, apparently relied more upon the

magnificence of its decorations by day than upon the variety and splendour of its illumination at night. The grandeur of Parliament Street, unsurpassed during the Royal Progress, was eclipsed at dusk by the brilliance of Northumberland Avenue; while Victoria Street, making amends for noontide deficiencies, outshone the more favoured Victoria Embankment. But the first place must be given to the Avenue, whose almost unbroken line of monster hotels and clubs made a picture, the novelty and vividness of which brought into strong contrast the gloom of public offices hard by. In the city the most attractive point was that in which the Bank of England, the Mansion House, and the Royal Exchange are situated. The Bank of England presented a very magnificent and brilliant appearance, the whole building being outlined with variegated lamps in gas, principally in ruby and white, surmounted by twelve large stars. In the centre of the building, overlooking the Royal Exchange, appeared a handsome crystal medallion bearing the motto, "Long live our Gracious Queen," surmounted by a Royal Crown in jewels. The Royal Exchange was handsomely illuminated by thousands of oil lamps in various colours. On the front of the building was a gigantic oval with wreaths of laurels, surmounted by a Royal Crown; on either side, two shields with the arms of the city in the centre, encircled by laurel leaves; while the stone pillars were marked by golden lamps with garlands of green lamps tied with bows in blue above. The Mansion House, which completed the group of these buildings, was grandly illuminated. Each lamp-post bore a Royal Crown in shining crystals, pillars were entwined with coloured gas illumination lamps, and surmounted with garlands of lamps in green with ornaments in ruby; and in front of the columns was a crystal medallion having the Royal Arms in the centre, with the motto round, "Long live our Queen," and with the Imperial Crown above.

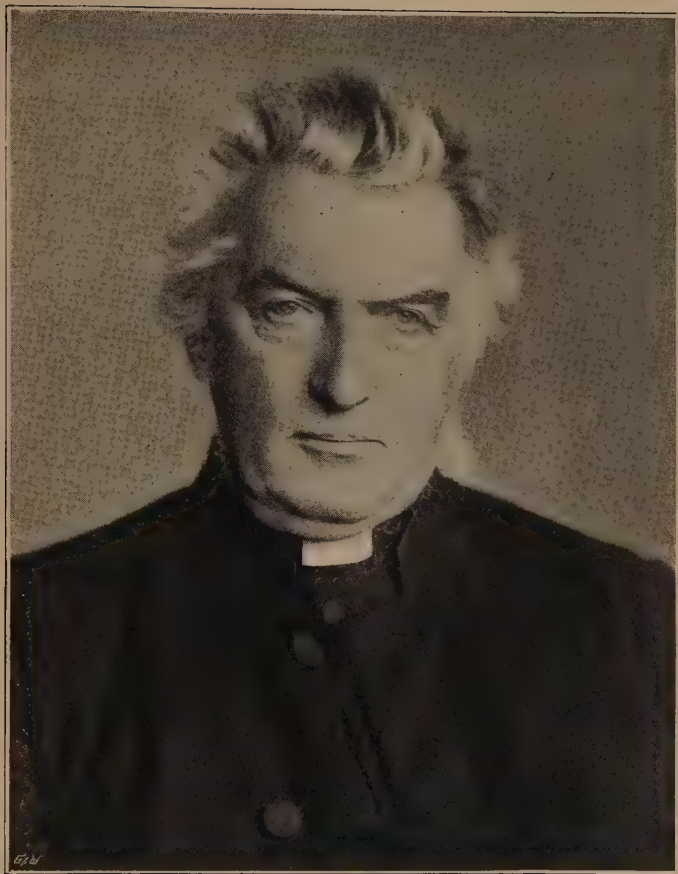
CHAPTER XIII.

The Diamond Jubilee, 1897.

"Her Court was pure ; her life serene ;
God gave her peace ; her land reposed ;
A thousand claims to reverence closed
In her as Mother, Wife, and Queen."

TENNYSON.

THE late Poet Laureate's words—and the Nation's, with one voice, on this Queen's day. One strong, earnest voice that will re-echo from North, South, East, West, and proclaim a message to the world. It will tell all people of this land's loyalty, its might, its unity. It will speak better than the grandest display of arms, or of naval magnificence, of our cohesion, our earnestness, our devotion. It will be a day of days—never to be forgotten. It will be a landmark in history, for it will tell of the noblest reign the land has seen. We can hardly estimate its value now. But as the world grows older and looks back, it will measure it at its true worth. Pedagogues will tell their scholars of this great era in a great nation's history. They who are children now, will narrate to their own little ones how they saw this glorious pageant of Victoria and her sons, and the commemoration of a reign not only the longest but the best. Truly the poet sung that "her Court was pure," and "her life serene," because, in spite of all her many heart-breakings, she, aided by the strength of God, determined it should be so. Heartbreakings as wife, in the loss of her dear and good Consort ; as mother, when her beloved children were taken from her ; and as Queen, when she had so often



THE LORD BISHOP OF CALCUTTA.

cause to sorrow over the calamities which inevitably befall a nation. This is no fulsome flattery, nor rhapsody of the hour. Rich and poor alike, men and women of all degree, on this remarkable day well know that it is not—and by their own hearts and voices, testify to its truth.

Let us now come to the programme of this wonderful festival. The following will be the route of the procession on June 22nd :—

Leave Buckingham Palace ; Constitution Hill ; Piccadilly ; St. James's Street ; Pall Mall ; North Side of Trafalgar Square ; past the National Gallery ; Duncannon Street ; Strand ; Fleet Street ; Ludgate Hill, to St. Paul's Cathedral. After the ceremony the route will be :—

South Side of St. Paul's Churchyard to Cheapside ; Mansion House ; King William Street ; London Bridge ; Borough High Street ; Borough Road ; St. George's Circus ; Westminster Bridge Road ; Westminster Bridge ; Bridge Street ; Parliament Street ; Whitehall ; The Horse Guards ; the Centre Mall, to Buckingham Palace.

The military arrangements have been drawn up by a Special Committee at the War Office, in conjunction with the Prince of Wales, the Duke of Connaught, the Lord Chamberlain, and the Office of Works, and have been sanctioned by her Majesty. The route fixed upon by the Committee is six miles long, and will take three hours to traverse ; and it will therefore be necessary to draft into London a considerable number of troops from outlying stations. In all, about twenty-five thousand military will be employed during the day to line the streets and maintain order, besides forming guards of honour and firing salutes. Cavalry in the arrangements forms a very important element, and it is officially stated that there will be ten Cavalry regiments employed, including the 1st and 2nd Life Guards, the Royal Horse Guards, the Scots Greys, and contingents of Lancers, Light and Heavy Dragoons, Hussars, and Royal Horse Artillery. These, with the Colonial Cavalry contingents, and the Indian

special representative Cavalry, will all be quartered in a new special camp at Hounslow; the English Cavalry being drawn from Aldershot, Colchester, and Norwich. Twenty-five Infantry Regiments will be employed, which include the seven battalions of the Household Guards, and the remainder drawn from Aldershot, Dover, Shorncliffe, etc., and will represent English, Irish, Scotch, and Welsh Regiments, with the King's Royal Rifles and the Rifle Brigade. There will also be representative companies of the Royal Engineers and the Army Service Corps. All these will be in camp on Wimbledon Common. The Bluejackets and Royal Marines will also be in evidence, the former being a division of the guards of honour at Buckingham Palace and at St. Paul's Cathedral—sharing this distinction with a pick of the Guard's Battalions. The auxiliary forces are not left out. The Yeomanry, Militia, and Volunteers will all be represented. These services are to have the Mall, St. James's Park, completely under their control on the going and returning of the Queen, and the contingents are not restricted to the Home District. The Commander-in-Chief and the Army Head-quarters' Staff will ride before the British and Foreign Imperial and Royal Princes, the Queen's carriage following this brilliant *cortège*, and the procession closing with other carriages containing the Princesses and ladies of the Court. The Indian troopers will be immediately followed by the Duke of Connaught and his staff.

The Government has received an intimation that the King and Queen of Denmark will be represented at the celebrations by the Crown Prince of Denmark. The Sultan has appointed an Imperial Prince and a Marshal of the Empire to represent him. The Maoris are sending a congratulatory address.

The Court of Common Council, presided over by the Lord Mayor, have decided to expend a sum not exceeding £5000 for the decoration and illumination of the city, in connection with the Queen's visit to St. Paul's.

On April 26th, a rehearsal of the procession was held, the route being from the Royal Mews, by way of the Strand, to St. Paul's Churchyard. The special object was to ascertain the best method of wheeling into and occupying the allotted positions in the Churchyard, and also as a training for the horses. Notwithstanding the early hour, a crowd which numbered several thousands assembled on Ludgate Hill and around the Cathedral. A noticeable feature was the exceptionally large proportion of ladies present, among whom were many on bicycles. In all, sixteen carriages took part in the rehearsal, but several of them were not vehicles which will be used on the day. The horses were, however, those which will be actually engaged on the State occasion, and they occupied the exact positions which are intended for them on June 22nd.

The cavalcade left the Royal Mews in charge of Major-General Sir Henry Ewart, the Crown Equerry, and Secretary to the Master of the Horse, and Lieutenant John Nicholas, the Superintendent of the Royal Mews in London. A large force of the City Police was stationed in St. Paul's Churchyard, under the command of Colonel Smith, the Chief Commissioner, Major Wodehouse, the Assistant Commissioner, and Superintendent Mackenzie. The procession wheeled into the yard at a slow trot, and with very little difficulty the allotted positions were taken up, the horses being apparently under excellent control.

A few movements were made, and notes taken by the authorities for guidance on the great occasion; but there was not much to be seen so far as a public spectacle was concerned. The grooms and horsemen did not wear the State liveries, nor were the horses covered with the usual State trappings. At a quarter-past seven the return journey was commenced, *viâ* Fleet Street and the Strand.

And now only Queen's weather is wanted to ensure success. But wet or fine, clear or hazy, millions will throng over the entire route to shout "God Save the

Queen." It has been a record reign, and this will be a record day. The question is not who will be there, but who will not? In her long and memorable reign Her Majesty has seen many sights, but this will surely eclipse them all. "May you rule us long!" wrote the poet in 1851. In this year of grace, 1897, we take up the song. You *have* ruled us long and well, even amid the great "care that yokes with Empire," and may you rule us longer yet, and may this day never be effaced from your memory, which tells you of your people's love! And the Empire will grow greater and grander in the thought of what a beneficent ruler with a noble example can accomplish, and the Queen's day will for ever be the people's day. The organ in the Cathedral will peal forth the notes of the National Anthem, and the choir will accompany the strain, and thousands of voices will join in the song of praise and thanksgiving; but the hearts that swell in their fulness towards their Queen and Empress will be numbered by millions, for in Europe, Asia, Africa, and America they own allegiance to her throne, and will assuredly not withhold it on this her day of days. "GOD SAVE THE QUEEN!"

Service outside St. Paul's.

It is stated that the thanksgiving service outside the west door of St. Paul's is to occupy fifteen minutes, eleven of which will be taken up by the "Te Deum," specially composed for the occasion by Dr. George C. Martin, the organist of the Cathedral. A choir of about five hundred, drawn almost entirely from the churches of London, will be assembled upon the upper portions of the steps leading to the west door, while the bands of the Royal Artillery and of the School of Military Music, numbering nearly two hundred players, will support the singers. Dr. Martin will himself preside over this body.

At the conclusion of the "Te Deum," the Versicles will

be intoned by the whole body of canons and minor canons, the choir responding. Then the Dean and choir will intone the Lord's Prayer. The Archbishop of Canterbury will pronounce the blessing, and then the whole congregation will unite in singing, "All People that on Earth do Dwell," to the tune of the "Old Hundredth."

A Former Royal Procession to St. Paul's.

The thanksgiving procession of the Queen on June 22, will not be the first of its kind. On November 24, 1558, Queen Elizabeth proceeded in state from Somerset House to the Cathedral, where an outdoor service was held to celebrate the victory over the Spanish Armada. Dugdale, in his "History of Events connected with St. Paul's Cathedral," gives the composition of the procession, many of the announcements being exceedingly quaint.

Our Foreign Guests.

The following is a list of special missions that will be present on June 22 next :—

Austria.—The Archduke Francis Ferdinand and suite.

Bavaria.—Prince Rupert and suite.

Belgium.—Prince Charles de Ligne.

Brazil.—M. de Souza Corrêa, Minister at this Court.

Bulgaria.—The Prince and Princess of Bulgaria and suite.

Central America (Greater Republic).—M. Medina, Minister at this Court.

China.—His Excellency Chang Yind Hung (Special Ambassador) and a suite of nineteen.

Corea.—A Special Envoy and a suite of five.

Costa Rica.—A Special Envoy, with a Secretary and three ladies.

Egypt.—Prince Mohammed Ali Khan, brother of the Khedive, with Tigrane Pasha, and an Aide-de-Camp.

Ecuador.—Special Envoy and Secretary.

Germany.—Prince Albert of Prussia, Prince Regent of Brunswick.

Guatemala.—Dr. Cruz, Minister at this Court.

Hesse.—The Grand Duke and Grand Duchess of Hesse and suite.

- Hohenlohe-Langenburg*.—The Hereditary Prince and Princess.
Italy.—The Prince and Princess of Naples.
Japan.—Prince Arisugwa, with suite.
Luxemburg.—The Hereditary Grand Duke of Luxemburg.
Mexico.—The Mexican Minister at Paris and suite.
Montenegro.—The Crown Prince and suite.
Netherlands.—Count Van Lynden and Count de Bylandt.
Peru.—Señor Canevara, Minister at this Court, and suite.
Roumania.—The Prince and Princess Ferdinand of Roumania and suite.
Russia.—The Grand Duke Sergius and the Grand Duchess Elizabeth Feodrowa and suite.
Saxe-Coburg and Gotha.—The Duke and Duchess of Saxe-Coburg and Gotha, accompanied by the Hereditary Prince and Princess Beatrice and suite.
Saxony.—Prince Frederick Augustus, Duke of Saxony.
Servia.—M. Mijatovich, Minister at this Court.
Siam.—The Crown Prince and Prince Mahit.
Spain.—The Duke of Sotomayer and suite.
Sweden and Norway.—One of the King's sons and suite.
Switzerland.—M. Bourcart.
Turkey.—One of the Sultan's sons or a Field-Marshal.
United States.—will be represented.
Württemberg.—Duke Albert of Württemberg and suite.

Diamond Jubilee Medals.

Arrangements have been made for the issue of medals by the Royal Mint to commemorate the Diamond Jubilee. The medals will be in two sizes; the large ones measuring about two and a quarter inches in diameter in fine gold and silver, and in bronze; the smaller ones measuring one inch in diameter. The latter will be issued in fine gold and silver only. They will be obtainable at the Bank of England, the Bank of Ireland, and the Bank of Scotland, and their respective branches. In all cases, persons desirous of obtaining specimens must pay for them at the time of application. The issue will probably take place in a few days, and the small medals will most likely be prepared first.

A Form of Prayer with Thanksgiving to Almighty God,

TO BE USED IN ALL CHURCHES AND CHAPELS IN
ENGLAND AND WALES, AND IN THE TOWN OF
BERWICK-UPON-TWEED, UPON SUNDAY THE
TWENTIETH DAY OF JUNE, 1897.

¶ *The Service shall be the same with the usual Office for Sundays in all things ; except where it is in this Office otherwise appointed.*

¶ *Morning or Evening Prayer shall begin with this Sentence ;*

I exhort that first of all Supplications, Prayers, Intercessions, and giving of Thanks be made for all men ; for kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty : for this is good and acceptable unto God our Saviour.—1 Tim. ii. 1, 2, 3.

Proper Psalms xx., ci., cxxi.

Proper Lessons.

The First, Josh. i. to v. 10, or Prov. viii. to v. 17.

The Second, Rom. xiii. to v. 11, or Rev. xxi. 22-xxii. 4.

¶ *The Suffrages next under the Creed shall stand thus :*

Priest. O Lord, shew Thy mercy upon us.

Answer. And grant us Thy salvation.

Priest. O Lord, save the Queen ;

Answer. Who putteth her trust in Thee.

Priest. Send her help from Thy holy place.

Answer. And evermore mightily defend her.

Priest. Let her enemies have no advantage of her.

Answer. Let not the wicked approach to hurt her.

Priest. Endue Thy Ministers with righteousness.

Answer. And make Thy chosen people joyful.

Priest. O Lord, save Thy people.

Answer. And bless Thine inheritance.

Priest. Give peace, in our time, O Lord.

Answer. Because there is none other that fighteth for us,
but only Thou, O God.

Priest. Be unto us, O Lord, a strong tower.

Answer. From the face of our enemies.

Priest. O Lord, hear our prayer ;

Answer. And let our cry come unto Thee.

¶ *After the first Collect, at Morning or Evening Prayer, shall be used the following Collect :*

O God, which providest for Thy people by Thy power, and rulest over them in love, grant unto Thy servant our Queen the spirit of wisdom and government, that being devoted unto Thee with all her heart, she may so wisely govern this kingdom, that in her time the Church may be in safety and Christian devotion may continue in peace ; that so, persevering in good works unto the end, she may by Thy guidance come to Thine everlasting Kingdom, through Jesus Christ Thy Son our Lord, who liveth and reigneth with Thee and the Holy Ghost ever one God, world without end. *Amen.*

¶ *If the Litany be sung or said, these Prayers shall follow immediately after the Prayer, "We humbly beseech Thee"; and if the Litany be not sung or said, then these Prayers shall be said instead of the Prayers for the Queen and for the Royal Family at Matins or Evensong.*

O Lord our God, who upholdest and governest all things by the word of Thy power, receive our humble prayers for our Sovereign Lady Victoria [*as on this day*] set over us by Thy grace and providence to be our Queen ; and, together with her, bless, we beseech Thee, Albert Edward Prince of Wales, the Princess of Wales, and all the Royal Family ; that they all, ever trusting in Thy goodness, protected by Thy power, and crowned with Thy

gracious and endless favour, may continue before Thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory by the merits and mediation of Christ Jesus our Saviour, who with Thee and the Holy Ghost liveth and reigneth ever one God, world without end.
Amen.

Almighty God, who rulest over all the kingdoms of the world, and disposest of them according to Thy good pleasure; We yield Thee unfeigned thanks, for that Thou wast pleased [*as on this day*] to place Thy Servant our Sovereign Lady, Queen Victoria, upon the throne of this Realm. Let Thy wisdom be her guide, and let Thine arm strengthen her; let justice, truth, and holiness, let peace and love, flourish in her days. Direct all her counsels and endeavours to Thy glory, and the welfare of her people; and give us grace to obey her cheerfully for conscience sake. Let her always possess the hearts of her people; let her Reign be long and prosperous, and crown her with immortality in the life to come; through Jesus Christ our Lord. *Amen.*

A Prayer for Unity.

O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one Holy Bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, instead of the Collect for the Queen, the Collect, "O God, which providest," shall be said after the Collect for the day.*

The Epistle. 1 St. Pet. ii. 11.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evildoers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by Him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. Matt. xxii. 16.

And they sent out unto Him their disciples with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men. Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites? Shew Me the tribute-money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left Him, and went their way.

¶ *Thanksgiving to be said immediately after the General
Thanksgiving.*

O Lord, our heavenly Father, we give Thee hearty thanks for the many blessings which Thou hast bestowed upon us during the sixty years of the happy reign of our gracious Queen Victoria. We thank Thee for progress made in knowledge of Thy marvellous works, for increase of comfort given to human life, for kindlier feeling between rich and poor, for wonderful preaching of the gospel to many nations, and we pray Thee that these and all other Thy gifts may be long continued to us and to our Queen, to the glory of Thy Holy Name, through Jesus Christ our Lord. *Amen.*



CHAPTER XIV.

General Information.

Academical Degrees and Hoods.

It may be of interest to those who come to us from abroad (particularly our American friends) to have some information about the academical degrees and colours of the hoods of the Universities of the mother country.

The following sketch of the rise of Universities is taken from "Oxoniana":—

"It does not appear that there were any degrees in either the Greek and Roman academies; the only distinction was that of masters or scholars. The first seminaries of learning among Christians were the cathedral, churches, and monasteries; but in process of time the schools belonging to them were regulated, and the men of learning opened others in places where they could find encouragement. Hence the origin of Universities, which at first were merely a collection of those schools to which the princes and great men gave liberal endowments, and granted particular immunities and privileges. Degrees were not conferred till the Universities were incorporated; a circumstance extremely probable, when we recollect that all civil honours must be derived from the supreme magistrate. The most ancient degrees were those of Bachelor and Master of Arts. Before the existence of a regular statute which obliged the theologists to be regents in arts previously to their ascending the chair of Doctor, they were only students and Bachelors or Masters of Divinity, without reading the arts. At that time the degrees in arts were held in such estimation as to be thought superior to that of doctor in any other faculty. The degree of doctor was not known in England till the time of Henry II. It afterwards became common, and was taken not only by professors of divinity, law, and medicine, but by those of grammar, philosophy, arts, etc. As the doctors, however, of these

professions seldom obtained great honour or riches, they declined and fell into neglect. That of music is the only one which has survived."

The following is a list of the degrees conferred by the University of Oxford:—

In ARTS	...	...	Bachelor	...	B.A.
"	...	...	Master	...	M.A.
In DIVINITY	...	...	Bachelor	...	B.D. or S.T.B.
"	...	...	Doctor	...	D.D. or S.T.D.
In CIVIL LAW	...	...	Student	...	S.C.L.
"	...	...	Bachelor	...	B.C.L.
"	...	...	Doctor	...	D.C.L.
In MEDICINE	...	...	Student	...	S.M.
"	...	...	Bachelor	...	M.B.
"	...	...	Doctor	...	M.D.
In MUSIC	...	...	Bachelor	...	Mus.B.
"	...	...	Doctor	...	Mus.D.

The degrees conferred by the University of Cambridge are—

In ARTS	...	...	Bachelor	...	B.A.
"	...	...	Master	...	M.A.
In DIVINITY	...	...	Bachelor	...	B.D. or S.T.B.
"	...	...	Doctor	...	D.D. or S.T.D.
In LAWS	...	...	Bachelor	...	LL.B.
"	...	...	Master	...	LL.M.
"	...	...	Doctor	...	LL.D.
In MEDICINE	...	...	Bachelor	...	M.B.
"	...	...	Doctor	...	M.D.
In SURGERY	...	...	Master	...	M.S. or C.M.
In MUSIC	...	...	Bachelor	...	Mus.B.
"	...	...	Doctor	...	Mus.D.

The University of Durham confers the following:—

In ARTS	...	...	Bachelor	...	B.A.
"	...	...	Master	...	M.A.
In DIVINITY	...	...	Bachelor	...	B.D. or S.T.B.
"	...	...	Doctor	...	D.D. or S.T.D.
In CIVIL LAW	...	...	Bachelor	...	B.C.L.
"	...	...	Doctor	...	D.C.L.
In MEDICINE	...	...	Bachelor	...	M.B.
"	...	...	Doctor	...	M.D.
In SURGERY	...	...	Master	...	M.S. or C.M.
In MUSIC	...	...	Bachelor	...	Mus.B.
"	...	...	Doctor	...	Mus.D.
In THEOLOGY	...	...	Licentiate	...	L. Th.

Other Universities, *i.e.* London, Lampeter, Dublin, The Queen's, St. Andrew's, Glasgow, Aberdeen, and Edinburgh, confer various degrees.

The following are the hoods worn by graduates of the respective Universities, although, unless the shape can be examined besides the colour, it is not possible to say exactly what the hood represents:—

Black silk, or stuff, trimmed with white fur.—B.A. of Oxford, Cambridge, Dublin, or Durham. If with black spots, a graduate of St. David's College, Lampeter.

Black silk, lined with crimson silk.—M.A. of Oxford, Lambeth M.A., M.B. Dublin, M.A. St. Andrew's.

Black silk, lined with white silk.—M.A. of Cambridge, Lambeth M.A., M.A. Aberdeen, M.A. Edinburgh, LL.B. Dublin.

Plain silk, lined with dark blue silk.—M.A. of Dublin, M.A. Queen's University, Ireland.

Plain blue silk.—S.C.L. of Oxford.

Plain blue silk, trimmed with white fur.—B.C.L. or Mus.B. of Oxford.

Large black silk, lined with black glossy silk.—B.D. of Oxford, Cambridge, Durham, Dublin, and LL.B. and M.B. of Cambridge.

Black silk, lined with palatinate purple silk.—M.A. of Durham. (This is the distinguishing colour of Durham University.)

Scarlet cloth, lined with any colour.—Doctor in Divinity, Law, or Medicine, at most of the Universities.

A hood or tippet lined with some shade of violet or silver grey, shows that the clergyman is a student at one of the theological colleges.

A small black hood or tippet indicates a "literate," *i.e.* a clergyman who has been admitted into Holy Orders without a University or College education; or he is a student of some theological college which has no distinctive hood for its members.

(NOTE.—A very complete work dealing exhaustively with the above subject, entitled "Ecclesiastical and Academical Colours," is published by Bemrose and Sons, Paternoster Buildings.)

Legal Memoranda.

Every one is supposed to have a knowledge of the laws of the land, and no plea of ignorance of such laws is accepted in the event of their being transgressed. The following epitome of some of the every-day contingencies and the laws which govern them may be of use, especially to those who visit these shores for the first time :—

Births.

Personal information of a birth must be given to the Registrar by either the father or the mother of the child. Failing either of these, by the occupier of the house in which the birth occurred, a person present at the birth, or the person having charge of the child. This notice must be given within forty-two days of the birth. After three months, a birth cannot be registered except in the presence of the Superintendent Registrar, and on payment of fees to him and the Registrar. (The registration costs nothing if made within the proper time specified above.) After twelve months a birth can only be registered on the express authority of the Registrar-General. This entails the payment of further fees.

Deaths.

Personal information of a death must be given to the Registrar by the nearest relative of the deceased present at the death, or in attendance during the last illness. Failing this, by some other relative of the deceased in the same sub-district. In default of any relatives, by a person present at the death, or by the occupier of the house where the death occurred. Failing all the above, by an inmate of the house, or by the person entrusted with the arrangements for the funeral. The registration must be made within fourteen days of the death, but it is important that

every death should be registered and a certificate of register obtained from the Registrar before the funeral. This certificate should be delivered to the clergyman or other person who performs the funeral or religious service. As in the case of birth, the registration is free of charge if made within the proper time.

Marriages.

There are four means : (1) by banns, (2) by ordinary licence, (3) before the Registrar, (4) by *special* licence. Banns must be published on three Sundays preceding the ceremony. When the parties reside in different parishes, the banns must be published in both, and a certificate given to the minister of the church where the marriage takes place that the banns have been duly published in the other parish. The marriage must take place within three months of the date of the last publication. Ordinary marriage *licences* in London can be obtained at (1) the Bishop of London's Registry, (2) the Vicar-General's Office, (3) the Faculty Office. In the country they can be procured through a clerical surrogate. *Special* licences are granted by the Archbishop of Canterbury alone. Application must be made through one of the above-named offices. These licences are only granted for very exceptional reasons.

In the case of an intended marriage by certificate at a Registry Office, it is necessary for one of the parties to give notice in the proper form to the Superintendent-Registrar of the district within which the parties shall have dwelt for the space of seven days (to the Superintendent-Registrar of each district if the parties live in different districts). If the marriage is intended to be had by licence, notice must be given as above, but *fifteen* days' residence is required in such a case.

Notification of Infectious Disease.

By the Act of 1889 (52 and 53 Vict. c. 72), the head of the family in any house where a person is suffering from an infectious disease, must give notice of the fact at once in writing to the Medical Officer of Health for the district. Failing the head of the family, the notice must be given by the nearest relatives, or the person who has charge of the patient. Section 6 of the Act gives a long list of the diseases, commencing with small pox and cholera, and ending with fevers of several kinds; and the local authority may, by section 7, add other diseases to the list.

Bicycles and Tricycles.

No registration or licence is needed for such here, as in other countries. The only police regulations are that lamps must be lighted at dusk, and that there be no excessive speed on the road entailing danger.

Motor Cars.

Lamps must be exhibited as with cycles after dusk, and the greatest possible speed is fixed at twelve miles an hour for the lightest cars. If the weight be one ton and a half and does not exceed two tons, the speed shall be not more than eight miles an hour; exceeding two tons, not more than five miles an hour.

Hints on Various Subjects.

Having stated a few examples of the law's requirements in certain cases, we will now proceed to give some information on subjects which may be found serviceable to the sojourner in this great metropolis. At the outset we may say that if the visitor should, at any time, find himself in a strait—whether it be a dispute with a cabman, the

losing of his way or his purse—he cannot do better than consult the first policeman he comes across. He need not, as in France is the custom, raise his hat on approaching him. Indeed, “Bobby” would scarcely understand it; he is not used to it. He knows that for the time being he is a sort of magistrate in his own way, and he is ever ready and willing to listen to inquiries and complaints without obeisance, fee, or reward. We do not mean that he is above accepting a shilling if it be offered him, but he does not look for it. The dangers that strangers are particularly liable to in London may be summed up as follows:—(1) Robbery; (2) extortion; (3) those which arise through ignorance of ways, customs, and facts.

As regards the first, we regret to say that there are ever persons of the most debased kind, men and women of all nationalities, lying in wait for the ignorant. The one that the foreigner has most cause to dread is his own countryman. It is so refreshing to a stranger in a land where he may have few, if any, friends to find at a moment when he feels, to make use of a paradox, a grim isolation in the crowd around him, a cheery compatriot who would fain be a friend to him. We say, beware of that man as you would of the evil one. He knows you, it is true, better indeed than you bargain for—your name, your business, your antecedents. He knows the hotel you are stopping at, how long you have been there, and how long you are likely to stay. Your friends are his friends—at least he knows their names, as he knows yours; for the acquisition of this knowledge is the essence of his system and his deep-laid schemes. It is his stock-in-trade. Taken off your guard by his intimate acquaintance with your surroundings, what more natural than that you should welcome his kind offer of assistance, and what more fatal? Not a week passes but the Police records bear witness to such occurrences. We say emphatically, be on your guard whenever a person whom you do not know proffers his assistance.

London is emphatically a place for crowds. The

veriest trifle may in a minute gather together a few hundreds, with yourself in their midst. Then look out for your pockets. The light-fingered fraternity who ply their calling in our streets are very keen and crafty. That frail, interesting looking little woman who sits next to you in the omnibus may attract your sympathy, but at the same time filch your watch. It is better that you should not take with you too much jewellery, or more money than you need for the day's expenses, when you leave your hotel.

And now as to extortion. We do not suppose that it is more rife here than in other lands, but it certainly exists, and the stranger must be on his guard. If you propose going to any place by cab it is as well to ask the driver beforehand what his fare will be. It avoids disputes. The legal fares for the use of a hackney carriage are those painted in a conspicuous manner on the inside of every such vehicle. All property left in any hackney carriage shall be deposited by the driver (and in the case of a stage carriage by the conductor, or driver if no conductor) at the nearest police station within twenty-four hours, if not sooner claimed by the owner; such property to be returned to the person who shall prove to the satisfaction of the Commissioner of Police that the same belonged to him, on payment of all expenses incurred, and of such sum to the driver as is prescribed. All inquiries as to property left in a hackney or stage carriage should be made at the Lost Property Office, New Scotland Yard. It will generally be recovered.

As regards extortion in shops, the purchaser must usually be guided by his knowledge of the ordinary value of things. In the best places of business he will be treated with all fairness; but in others, notably those of the bric-à-brac description, he must take care. The proprietor will ask what he thinks he can get, and will as often as not palm off on the ignorant customer spurious articles as genuine. The mock auction places, chiefly for the sale

of pictures, but sometimes dealing also in jewellery, must be given a very wide berth. They are simply traps for the unwary.

As to the dangers which arise through a non-acquaintance with surroundings, they are many and frequent, but they can be avoided with a little care and trouble. We have, unfortunately, no universal bureau where a stranger can obtain information upon any and every subject, but our institutions and societies are legion. The only difficulty is to discover them. The "Post Office London Directory" will be found of the greatest use in an emergency of this kind, and "Whitaker's Almanack" contains a fund of information.

Foreign Ambassadors, Ministers, etc.

The following list of Foreign Ambassadors, Ministers, etc., will be found useful:—

Country.	Representative in Great Britain.
Algeria	Represented by France.
Argentine Republic	Luis L. Dominguez, 16, Kensington Palace Gardens, W.
Austria-Hungary ...	Count Franz Deym, 18, Belgrave Square, S.W.
Belgium	Baron Whetnall, 18, Harrington Gardens, S.W.
Bolivia	Francisco Suarez, Consulate, 12, Fenchurch Street, E.C.
Brazil	A. de Souza Corrêa, 55, Curzon Street, W.
Central America ...	
Costa Rica	John A. Le Lacheur, 58, Lombard Street, E.C.
Guatemala	Col. Saborio, 150, Leadenhall Street, E.C.
Honduras	Vacant.
Salvador	Luis A. Campbell, 8, Jeffreys Square, E.C.
Chile	A. Bascunan, 36, Victoria Street, S.W.

China	...	...	Kung Tajên, 49, Portland Place, W.
Columbia	...	...	J. M. Hurtado, 30, Harrington Gardens, S.W.
Denmark	..	...	F. E. de Bille, 24, Pont Street, S.W.
Dominican Republic			Miguel Ventura, 17, Coleman Street, E.C.
Ecuador	...	...	Celso Nevares, 3, Copthall Buildings, E.C.
France	...	...	Baron Alphonse de Courcel, Albert Gate House, Hyde Park, W.
German Empire	...	}	Graf von Hatzfeldt Wildenburg, 9, Carlton House Terrace, S.W.
Prussia	...		
Bavaria	...		
Württemberg	...		
Saxony	...		
Baden	...		
Hesse	...		
Saxe-Coburg-Gotha			
Waldeck Pyrmont...			
Greece	...	...	M. Metaxas, 58, Scarsdale Villa, S.W.
Hawaii	...	...	Manley Hopkins, 32, Cornhill, E.C.
Hayti	...	...	L. D. Janvier, 5, Albany Court Yard, W.
Italy	...	...	Gen. Ferrero, 20, Grosvenor Square, W.
Japan	...	...	M. Takaaki Kato, 8, Sussex Square, Hyde Park, W.
Mexico	...	...	Manuel Eturbè, 87, Cromwell Road, S.W.
Netherlands	...	...	Baron van Goltstein van Oldnaller, 118, Eaton Square, S.W.
Orange Free State	...	...	Sir W. Dunn, Bart., 43, Broad Street Avenue, E.C.
Paraguay	...	...	Christopher James, 18, Eldon Street, E.C.
Persia	...	...	Gen. Mohamed-Ali-Khan, 30, Ennismore Gardens, S.W.
Peru	...	...	José Canevaro, 3, Park Place, S.W.
Portugal	...	...	Frederico Aroncha, 12, Gloucester Place, W.
Roumania	...	...	M. de Balaceano, 28, Victoria Street, S.W.
Russia	...	...	Georges de Staal, Chesham House, S.W.
Servia	...	...	M. Mijatovitch, 27, Pembroke Gardens, S.W.
Siam	...	...	Marquis Maha Yotha, 23, Ashburn Place, S.W.
Spain	...	...	Count Casa Valencia, 1, Grosvenor Gardens, S.W.
Sweden and Norway			Count Lewenhaupt, 52, Pont Street, S.W.
Switzerland	...	...	Carl D. Bourcart, 52, Lexham Gardens, W.

Transvaal ...	...	Montagu White, Amberley House, Norfolk Street, W.C.
Tripoli ...	...	Represented by Turkey.
Tunis ...	...	Represented by France.
Turkey ...	...	Costaki Pacha, 1, Bryanston Square, W.
United States ...	...	Col. Hon. J. Hay, 5, Carlton House Terrace, S.W.
Uruguay ...	...	Alberto Nin, 83, Victoria Street, S.W.
Venezuela ...	...	Elias Rodrigues, 11, Montague Street, W.C.

Church Congress—Nottingham, 1897.

Substantial progress has been made in arranging for the forthcoming Congress at Nottingham, to be held on September 28, 29, 30, October 1. The guarantee fund amounts to about £5,553. The Subjects Committee have arranged the following provisional programme. The list of speakers is not yet quite complete, and will be published later. On Monday afternoon, September 27, there will be a meeting for mothers. The opening services will be held on Tuesday morning, and the president's address will be delivered in the afternoon. The meetings will be held in the Albert Hall and the Mechanics' Hall. The subjects arranged are as follows:—

IN THE ALBERT HALL.

Organization of the Anglican Communion.—A Central Consultative Body. A Tribunal of Reference. The Position and Functions of the Lambeth Conference.

Working Men's Meeting.

The Book of Common Prayer as the Rule of the English Church.—Difference between Different Branches of the Anglican Communion, with special reference to—(1) the Holy Communion; (2) the Use of the Athanasian Creed. The Expediency of Allowing within Limits a Variety of Use in the same Church.

Foreign Missions.—Development of Native Churches. Organizations for Mixed Races in a Church. Women's

Work. Medical Missions. General Progress of the Missionary Work of the Anglican Communion. The State in Relation to the Church in India. The Duty of the Church of England to the Colonies. Co-existence of Independent Missions in the same District.

Meeting for Teachers.

Church Reform.—Freedom for Legislation. Power of the Ordinary. The Constitution of Church Councils in Parishes.

Industrial Problems.—The Duty of the Clergy in regard to Trade Disputes. Methods of Conciliation. The Christian Social Union.

Meeting for Men in Business.

Devotional Meeting.—The Incarnation of our Lord as determining the character of Individual Life and Prayer, Church Corporate Life, the Ministry.

The Supply and Preparation of Candidates for Holy Orders.—Causes affecting the Supply of Suitable Men, and means of increasing it. Provision for the *General* Preparation of Candidates; Provision for their *Special* Preparation; the Relation of Non-Graduate Theological Colleges to University Colleges.

IN THE MECHANICS' HALL.

Methods of Theology.—The Inductive Method. The Historical Method.

Archbishop Benson's Last Two Proposals for the Organization and Maintenance of the Church.—Church Defence and Church Instruction Committees; The Victorian Clergy Sustentation Fund.

Progress of Life and Thought in the Church of England during the Victorian Era.—The Elements contributed to this Progress severally by the Evangelical Movement, the Tractarian Movement, Broad Church Teaching.

The Church and Dissent.—Recognition of Common Truth and Common Work. Discussion of Points of Difference. Removal of Obstacles and Misunderstandings.

The Arts of Painting, Sculpture, and Architecture in the Service of the Church.

National Education.—Limits of Primary and Secondary Education. Formation of Educational Councils. Denominational Elementary Schools.

Church Reform.—Methods of Preferment and Patronage in the Church of England compared with other Existing Methods, considered in reference to the Actual Circumstances of the English Church.

Meeting for Young Women.

Practical Religion.—In Citizenship, in Commerce, and other Business Relations.

On Friday afternoon a service will be held in Southwell Cathedral, and the closing service on Friday evening in St. Mary's, Nottingham.

The Reception Committee are inviting hospitality, and will be glad to receive the names of intending visitors as early as possible. All communications should be addressed to the secretaries, Church Congress Office, St. Mary's Vicarage, Nottingham.

Have we helped our friends—whom we welcome to these shores with true cordiality—in any way with these slight monitions and instructions, or interested them for a while as they have perused these few pages? If so, our purpose will indeed have been served, and our efforts rewarded. We are proud of our country and its history, but prouder still to have the opportunity of clasping in true fellowship the hands of those who, though some may come to us as strangers, will, we trust from our heart, leave us and remember us as friends.

And so we wish them farewell.

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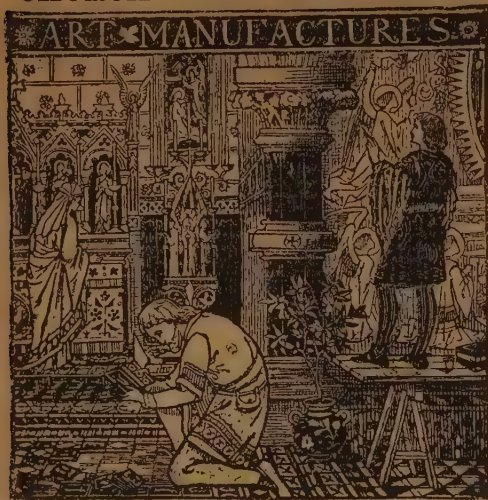
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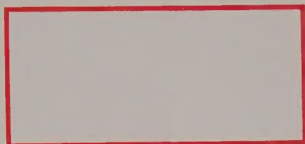
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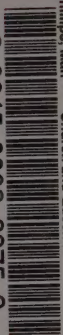


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